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SCRIPTURE CRITICISM.

Christ's Agony in the Garden: Illustration of Matt. xxvi. 39.

"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will but as thou wilt."

THIS most awful and affecting passage of our Saviour's history, seems to have been frequently misunderstood. For it has been supposed by many, upon a hasty view of the subject, that the cup which he here prays to have removed from him, was the cup of death. That this interpretation, however, is erroneous, will appear at least probable from the following considerations. During his whole life, our Saviour seemed ever to contemplate his approaching end with the most settled composure: and when upon his predicting it to his disciples, Peter exclaimed "that he far from the Lord," he spurned at the thought, as the suggestion of an enemy. "Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men." Nor is it at all likely that our Saviour would have preferred a prayer directly subversive of the whole plan of our redemption. We are assured that "him the Father heareth always;" and we may fairly conclude, that he would therefore ask nothing derogatory either to his own or his Father's glory. To this prayer St. Paul evidently alludes, when he says, that our Saviour "offered up, supplications, with strong crying and

tears, unto him that was able to save him from death, and *was heard.*" But as he was not delivered from death, this earnest prayer "that was heard," must have been made with a view to the attainment of some other most important object. The tortures of crucifixion were certainly agonizing for flesh and blood to anticipate; but even these have been encountered by Saints and Martyrs with unshaken firmness. Shall it then be supposed that those sufferings which have been borne with fortitude by feeble creatures like ourselves, were sufficient, upon their near approach, to appal the Son of God? No: there must have been something infinitely *more* dreadful than mortal man upon earth ever experienced, which could force from the lips of the patient Jesus these bitter words, "My soul is exceeding sorrowful even unto death; O my Father, if it be possible, let this cup pass from me."

There is in the gradual accumulation of disastrous events, something infinitely more overwhelming to the mind than even the fiercest tortures. Acute suffering rouses the soul which it cannot subdue; while slow, lingering, and gradually increasing misery deadens the energy to support, in proportion as the load becomes more difficult to bear, till nature exhausted, sinks at last into a state of helpless despondency. Now as our Saviour "was made in every thing like unto us," sin only excepted, there is great reason to believe that his mind had sunk into this state of extreme depression.

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For he was now about to finish a life, which had been one successive series of afflictions. "He was despised and rejected; a man of sorrows, and acquainted with grief." His authority had been reviled, his good name aspersed, his miracles of mercy requited with the blackest ingratitude. But insatiate still was the malice of the Jews; and they were even now forming plans to kill the Prince of Life. He, ever alive to the woes of others, and ever mindful of the interests of man, retired with his chosen friends to console their drooping spirits, and to institute that memorial of his cross and passion, which was from thenceforth to be had in everlasting remembrance. But even here his peace was assailed by a domestic foe. "The man who was eating his bread, had even then resolved to lift his heel against him," and to introduce into the solitary gloom of his retirement—into those haunts consecrated by holy meditation and devotional exercises, the band of his relentless murderers. A deeper wound than this could not have been inflicted upon his suffering humanity: and when, in addition, he reflected upon the anguish into which he was about to plunge a mother and a friend, that were infinitely dear to him, upon the cruel persecutions his beloved disciples were about to endure, and upon the unutterable calamities impending over his devoted country,—when he foresaw that the blood he was about to shed upon the cross, would, for the impenitent multitude, be shed in vain; that all his agony, sufferings, and tears, would not rescue them from "the second death," that iniquity would still prevail, and the holy name of God be still dishonoured upon earth, well might he exclaim, "now is my soul troubled, and what shall I say? Father, save me from this hour."

But there remains still another circumstance, which, it is extremely probable, though we cannot abso-

lutely ascertain the fact, carried his agony to the highest pitch—I mean the temptations of Satan. How evil spirits exert their influence over the mind, we cannot precisely comprehend; but we have from Scripture the strongest evidence upon the subject, and also that their efforts were chiefly directed against him "who came to destroy the works of the Devil." This critical juncture, therefore, this *last* opportunity of obstructing the redemption of man, was not likely to be permitted by them to pass unheeded. As at the commencement of our Lord's ministry, the Tempter tried his arts, so he would not fail to redouble his exertions immediately before its termination; and as he then laboured to exalt our Saviour's mind to schemes of ambition, he might now seek to depress it beneath an overwhelming load of despair. Against these designs our Lord betakes himself to prayer, thus setting his disciples an example of what he prescribed to them, when he said, "What? could not ye watch with me one hour?"—This one hour of extreme trial, when earth and hell are conspiring against me to shake my resolution and to fill me with dismay? "Watch and pray, that you enter not into temptation." And in his apology for their infirmity, that "the spirit indeed was willing, but the flesh was weak," we find almost a literal description of his own situation, when his willing spirit supported a struggle, in which "his sweat was, as it were, great drops of blood falling to the ground." Then an angel, a ministering spirit, was seen strengthening him; thus probably vanquishing Satan in the hour of his expected triumph, and proving how much sin had degraded him below his former equals. All these circumstances taken together, may perhaps go far to shew, *that the Tempter took advantage of the naturally depressed state of our Saviour's mind, to cast a still deeper*

gloom upon his soul,—to present to him all that he had suffered and all that he had yet to endure, to shew him the executioner and the cross, the nails, the scourge, and the spear; that by these appalling forms of complicated woe, these real dangers heightened perhaps by imaginary sorrows, he might force him to despair of accomplishing so momentous, so vast, so stupendous a work, as the salvation of a world.

This hour of temptation then was the hour from which he prayed to be delivered—this *cup of despair* was the cup which he so earnestly entreated might pass from him; that he might depart from this scene of trial in the garden of Gethsemane to the cross, on which he was ready, on which he was always most resolutely *determined to suffer and to die*.

J. A.

For a more detailed exposition of our correspondent's theory, the reader is referred to Jackson on the Creed, Book viii. sect. 2. chap. xii. and Book ix. sect. 1. chap. iii. Bishop Browne's Sermons, Vol. i. Sermons 9 and 10 may be also consulted with advantage.

ON ANTINOMIANISM.

To the Editor of the Remembrancer.

Sir,

IN your review of the Antinomian controversy, (p. 31) you ask, "Whether there is any thing further in the writings of our Seceders, than a more mystical and consistent exposition of the Calvinistic system?" and you observe, that "there is no absurdity deduced by Mr. Simons from union, which is not as legitimately inferred from Calvinistic predestination."

In fact, the substitution of the doctrine of necessity for the probationary system of religion, virtually annuls all duty, and reduces laws and precepts to a dead letter. For if all the varieties of human charac-

ter and conduct; faith and holiness, unbelief and impiety, the virtues of the Saint, and the vices of the sinner, are the mere evolutions of an absolute decree, it seems a needless task to insist on the obligations of God's law, and the necessity of moral obedience. The holy performances and apparently voluntary determinations of the Christian, may, perhaps, like the wheels and cogs of a machine, contribute to the accomplishment of the great Artist's purposes; but the machine itself has no power over its component parts, and can only obey the movements that are impressed upon it.

But, in truth, the sentiments ascribed to our Seceders, are virtually the same as those maintained by Calvinistic Divines of eminence, whose writings are often recommended as store-houses of sound theology, and in whose works the instructors of these young men have probably discovered "those great mysteries of the Gospel, which are not generally understood by divines of these days." Some peculiarities there certainly are, some excrescences and novel graces, in the opinions recorded in your first number: but they are in substance little more than a transcript of the Calvinistic doctrines of law and Gospel, the covenant of works and grace, and the imputation of Christ's righteousness to the Elect.

According to the system of the Calvinists, we are told, that God entered into a covenant of works with Adam, as a federal person, to which all his descendants were judicially and forensically a party, and were in consequence as deep in the transgression as himself, when he broke the law; that not only is the sin of Adam imputed to them as their own act and deed, but that they are bound to keep the whole law or covenant of works in its utmost rigour and perfection; that God, foreseeing or foreordaining the fall of Adam, determined to glorify himself, by saving a chosen number

of individuals, and leaving the rest of the world to the sentence which they had incurred; that, since the covenant of works was still in full force, and his justice could not be satisfied, unless the whole penalty due to the breach of it was exacted, and the whole law rigorously fulfilled, God by the covenant of grace permitted Christ to be the surety and substitute of the Elect, suffering the exact measure of punishment which was due to their sins, and performing in their stead that obedience which was due to the law; that the faith, by which the Elect appropriate Christ to themselves, is given them by an absolute covenant, and can never be extinguished; and that, though their sins may blot the evidence of their regeneration, they cannot annul the certainty of their salvation.

These opinions are common to the systematic Calvinists; but they are here collected from the writings of a Prelate, who is pronounced by his late Editor to be *discriminating in doctrine*.

"The Doctrine of the two Covenants," (from whence this statement is principally taken, Preface to Bishop Hopkins's Works, 1809) is "a most accurate and able discussion of topics, which involve some of the most intricate and yet important questions in theology. The reader will with difficulty find any treatise, in the same compass, equally judicious and satisfactory."

Now it is asserted by the writers of this school, that Christ may be well said to be the greatest of sinners, because all the sins of the Elect were actually laid upon him; and that he underwent, not in a sacrificial, but in a real and proper sense, the *punishment* of their sins, and the whole wrath of God; that, on the other hand, the Elect fulfil all righteousness, and keep the whole law, in its utmost rigour and perfection, in the person of Christ; and that, consequently, having satisfied the demands, and acted up to the letter and spirit of the law in their surety, they are entitled to the

pardon of their sins, and everlasting life, on plain principles of justice.

The Seceders are said to maintain, (Christian Remembrancer, p. 25.)

"That we ourselves in Christ have actually wrought out all the righteousness for which we are justified; and that Christ himself in us has actually fulfilled all the sin for which he was condemned and suffered; for that otherwise God could not be just, in giving us the blessing, and laying the curse upon him."

I confess that I am unable to discover any real difference between these *Antinomian heresies*, and those *high mysteries of the Gospel*. That the sins of the Elect have been transferred to Christ, and his active obedience transferred to them; that a curse has been laid on Christ, and a blessing on them; that Christ has been made a sinner in their stead, and Christ's holiness made theirs in a legal and judicial manner, are the common sentiments of both parties. It is true that those divines have not ventured to follow up their principles, and to embrace the consequences which they involve; and that common sense and the plain letter of the Scripture have led them to assert the necessity of personal holiness as a pre-disposing cause, or qualification for eternal life. But, according to their system, this inherent grace or *qualitative* holiness is the natural fruit of the faith which is given to the Elect by an *absolute covenant*—it is their destiny, and not their duty—a work of the Spirit, which they cannot resist nor counteract; a branch of that decree, which cannot be defeated by human weakness or wickedness.

The Seceder, however, will argue justly from the principles which he has learned, that if Christ has fulfilled the whole law for him, any *qualitative* holiness must be a work of supererogation, and that to assert its necessity, is an impeachment of Christ's perfect righteousness; that it may be profitable or ornamental, and may tend to promote God's

glory, and that God, in point of fact, does often work, what are commonly called habits of holiness in his Elect, but that holiness is not their duty, nor a necessary qualification for eternal life;

"That holiness is not at all required of us in Scripture, as a principle of life, issuing in a holy conversation; that holiness means separation to God, and not a quality or grace, or habit of the mind; or, that if it ever have this signification, it still means not any holiness which we have in ourselves, but the holiness of Christ imputed to us, and so made ours in a legal and judicial sense."

Though some Calvinistic divines make a distinction between justifying and special faith, it is an usual tenet of the writers of this school, that faith is the assured persuasion, or the certain knowledge of the forgiveness of sins and personal safety of the Elect: or, that it is that instrument, or act of the mind, which appropriates Christ, and makes over his merits to the individual believer. But if our Seceders have learned this lesson, they do not argue absurdly, when they contend that

"Faith is not to be known by its working by love, &c. or if so known, to others only, and not to him that hath it; and that after all, we do not live by faith, but before faith, and even without faith."

For upon those principles, the scriptural proposition, *he that believeth shall be saved*, is completely reversed, and faith is only the evidence of salvation. Besides, if God has absolutely covenanted to give faith to his Elect, and that faith cannot fail, and if they have been included from eternity in this absolute and unconditional covenant, they may be said, without any violation of truth or propriety, to have been *saved before faith, or even without faith*.

But I join with you in hoping that the errors of these misguided men will be a warning to others to renounce and keep clear of that unscriptural system, which leads to consequences repugnant to the best

interests of religion, and involves the heresies which its advocates so bitterly condemn. While these fables and paradoxes are decorated with the names of Gospel truths, and Gospel mysteries, men, who will not stop short at the premises with their instructors, will naturally run into the extravagancies of Antinomianism, and affirm without a blush, that "sin can do the children of God no harm, holiness no good." But in Scripture, the doctrines of original sin, justification by faith, imputed righteousness, and salvation by grace, are intimately combined with the doctrine of probation, and the necessity of obedience and moral improvement. The Gospel and the moral law are not different and contradictory dispensations, but parts of the same whole; or, to speak more properly, those rules of moral and religious duty, which were binding on mankind both before and under the law, are merged into and become parts of the Gospel. Universal redemption, and universal grace, within the pale of Christ's Church, are unequivocally taught; and the doctrines of grace, redemption, and justification, through the merits of Christ, have not superseded those fundamental maxims of revealed religion, that *without holiness (personal holiness) no man shall see the Lord*, and, that *God will render to every man according to his deeds*.

I am, &c.

C. L. L.

On the Acanthus of Virgil; and Sir James Smith's Hypothesis respecting it.

HAVING made some remarks in a former Number upon Sir James Smith's opinion respecting "the Lilies of the Field," we now offer a few observations upon another of his botanical criticisms, the object of which is to prove that the *Acanthus* of Virgil is the common *holly* (*Ilex*

Aquifolium L.) In the work before alluded to *, speaking of the elder Professor Martyn's Edition of the Georgics of Virgil, he observes,

"Nor is the subject exhausted by that able botanist. The *Acanthus* of Virgil is still undetermined. That it is not the *ακανθα* † of Dioscorides, the supposed origin of the Corinthian capital, any attentive reader of the Roman poet must perceive. He speaks of it as an evergreen, with flexible twigs, forming thickets, clipped by the gardener in winter, and bearing berries. All this is very unsuitable to the real *Acanthus*, and I am persuaded of what no commentator has hitherto conjectured, that Virgil's plant is our common holly, a shrub not indicated in any other part of his writings, though frequent in Italian gardens and thickets, as well as elsewhere throughout Europe."

Sir James Smith seems to have composed this paragraph, *currente calamo*, without much previous thought or inquiry, or it would surely have first occurred to him to consult the great Roman natural historian, Pliny, on the subject of the holly, especially as Linné had given it the trivial name of *Aquifolium*, indicating his persuasion that it was synonymous with that tree ‡, and he would have seen great reason to admit the correctness of this opinion: for Pliny describes the *aquifolium* as an evergreen, with prickly pungent leaves and exsuccous berries §; a description in every respect agreeing with the holly. It is not very probable, in the short period which elapsed between the times of Virgil and Pliny, (little more than forty years inter-

vening between the death of the one and the birth of the other) that the tree in question should have received a new name, and that of *Acanthus* be restored to the plant so called by Theocritus *.

Sir James appears to be of opinion, that, as the holly is common in Italy, it was to be expected that Virgil would somewhere notice it. With equal reason might it be expected that he should have noticed every other common tree or shrub that Italy produces. When we find that the poet has mentioned neither the *pomegranate* nor the *fig*, we shall be convinced that but little stress is to be laid upon this argument.

The other reason assigned by him for offering his own conjecture upon this subject is equally unfounded, viz. That Professor Martyn, in his commentary upon the Georgics, has still left Virgil's *Acanthus* undetermined—Whereas the Professor has not only taken great pains to prove, but has proved, I think, and satisfactorily, not only that Virgil speaks of two distinct plants under this name—the one the *Acanthus* of Theophrastus, and the other the *Acantha* of Dioscorides—but that the first is the Egyptian *Acacia* (*Mimosa nilotica* L.) and the last the *Acanthus*, whose leaves form the distinguishing character and ornament of the capital of the Corinthian pillar. As Sir James has taken no notice of the Professor's arguments, which, however, it seems to have been incumbent upon him to have refuted, in order to get standing for his own hypothesis, they must be regarded as remaining in full force, and what I shall presently have occasion to bring forward, will, I flatter myself, fully confirm them.

I shall now first consider separately those passages of Virgil, on which Sir James Smith states that he has founded his opinion; and next others, in which the *Acanthus* is mentioned, that he has omitted.

* *Considerations respecting Cambridge*, p. 57.

† A very ancient M.S. of this author, written in capital letters, in the royal library at Paris, consulted by Salmasius, reads *ακανθος*—*Ακανθος* *οι δε μελαμφυλλοι, οι δε παιδερωτα καλως, φυται εν παραδεισοις κ. τ. λ.* and as Pliny, who was cotemporary with Dioscorides, also calls it *Acanthus*, and observes of it "quod aliqui pæderota vocant, alii melampyllum," (l. xxii. c. 22) it is probable this reading is right.

‡ I say a *tree*, because in open situations the holly often becomes a tree.

§ *Hist. Nat.* l. xvi. c. 21. 24. l. xv. c. 24. Pliny's *aquifolia*, l. xvi. c. 13. xxiv. c. 15. k. xxvii. c. 8. is a different tree.

• *Idyll.* s. l. 55.

Virgil, he says, describes it as an evergreen—with flexible twigs—forming thickets—clipped by the gardener in winter—and bearing berries. How far this really gives the sense of the poet, will appear when I consider each of these particulars.

As the *Acanthus* is said to be an evergreen, and to bear berries, in the same passage, I shall not notice these circumstances, till I come to the latter, and begin now with its flexibility. This interpretation of "*Flexi vimen acanthi*"—I might allow to pass with great advantage to my cause—since every one knows that the twigs of the holly are not remarkable for their flexibility; but I contend that flexibility is not the idea meant to be conveyed, for the participle *flexus* points out the *flexure*, not the flexibility of the plant in question. Heyne has observed how well this agrees with the reflected leaves of the *Acanthus mollis**, and had Martyn been aware of this, he would not have been obliged to have recourse to the story related by Vitruvius of the origin of the Corinthian order, to account for the expression. The term *vimen* seems employed to describe with more force the stalk of this plant, which, when stripped, resembles a twig; or perhaps it may be an allusion to its use, which will be enlarged upon under another head.

Forming thickets, is the next character, which, according to Sir James, Virgil ascribes to his *Acanthus*—but where the poet asserts this, I am at a loss to discover. Can it be supposed, that glancing with a rapid eye over the text of the Georgics, the critic chanced to catch part of the words "*Acanthida dumi*," for these are the only words that even sound like it, and that he immediately concluded, without further examination, that the poet was

speaking of *Acanthi dumi*, thickets of *Acanthus*. But I can hardly imagine, when addressing a learned university, that Sir James could be so unpardonably careless.

Virgil, in his fourth Georgic, introduces episodically an encomium upon the skill of an old Corycian, who undertook the cultivation of a deserted and unusually barren tract of land, and excelled all his neighbours in the early production of fruit, flowers, and honey.

Primus vere rosam, atque autumnos carpere poma

Et cum tristis hyems etiam nunc frigore saxa
Rumperet, et glacie cursus frænaret aquarum

Ille comam mollis jam tum tondebat acanthi
Æstatem increpitans seram, zephyrosque morantes.

Ergo apibus factis idem atque examina multo
Primus abundare, et spumantia cogere presis

Mella favis.—

Who would think that from this passage it could be deduced, that according to Virgil, the *Acanthus* was usually clipped by the gardener in the winter! Yet this is the next proof which Sir James brings forward to establish his hypothesis. He does not indeed employ the word "usually," but his words imply it. If the emendation of Heyne, who instead of *Acanthi*, reads *Hyacinthi*, were admitted, there would be no occasion to do more than notice this argument, but since the propriety of that reading may admit of some doubt, and as the passage affords an opportunity of inquiring into the uses to which, amongst the ancients, the leaves of the *Acanthus* were put, I shall consider it a little at large.

In the first place, the slightest attention must convince any reader of the above lines, that the poet's object is to enumerate the early horticultural productions gathered by the Corycian for his own use, and as one of the most remarkable, he states that he even cropped the leaves of the *Acanthus* before the winter was over. What possible

* "*Acanthus*—hic flexus quia adulator caulis reflectit se et vergit ad humum." Heyne in loc.

object could a gardener have to force a holly bush, that he might clip it a little earlier than usual? Only herbs, flowers, and fruits, much in request, would be so brought forward. That the *Acanthus*, understanding the term in the common acceptation, was a great favourite both with Greeks and Romans, is evident from its being so frequently mentioned by their writers, and this not only because its foliage was the main ornament of their architecture, was sculptured upon their cups, and embroidered upon the veils of their females, but because the plant itself was employed by them in more ways than one. This is evident from a passage in Pliny, which, in obscure terms, specifies some of its uses.

"*Acanthus est topiaria et urbana herba, elato *longoque folio, crepidines marginum, adurgentiumque pulvinorum toros vestiens †.*"

The sense of these words seems to be, that

"The *Acanthus* was a flexible plant (for *topiary* is a term applied to shrubs and herbs, that by their flexibility can be made to assume various figures) used in gardens in the city, which with its long and lofty foliage, covers the edges of borders, and the swelling or rounded sides of raised beds."

Meaning flower-borders, and flower-beds. For the *crepidines marginum*, may, I think without violence, be understood to mean the edges of a narrow border; and the *adurgentium pulvinorum toros*, the rounded sides of a raised bed. If this interpretation be correct, the *Acanthus* was employed by the Romans, in some such way as we employ box or thrift, for a border to their flower-beds, and its lofty, recurved, dark-coloured leaves, would form no inelegant finish to them.

This idea will not, however, explain, why it should be an object to gather its foliage early, or at all:

but if the opinion of Stapel* be admitted, that it was also a *coronary* plant, this circumstance alone will account for its being a favourite object of cultivation, since the custom of wearing wreaths of leaves or flowers upon the head on festive occasions, seems to have been universal amongst the Greeks and Romans. Stapel's opinion is founded upon the following lines of Nicander, quoted by Athenæus.

— — — — — ὃν ὅσα κηποι
 Ἀνδραῖον ἐργασίανος σφάνης ἐπιπροσέουσιν
 ἢ γὰρ καὶ λελύται πτερίδες, καὶ παῖδος-ἔρως
 Ἀλυσὴν ἰσθ' ἰαρεύουσιν, καὶ κροκὸς κίτρι' ἰαύων.

The *Pædoserus* or *Pæderus*, as it is called in prose, is synonymous with the *Acanthus*, and was so named from the fable of the *boy Acanthus* being changed into that flower. That it is the same plant is evident, both from Dioscorides and Pliny, in the passages above quoted †.

Only two of the circumstances, brought forward by Sir James, remain now to be considered. That the *Acanthus* was an *evergreen*, *bearing berries*. And upon these I imagine he lays the greatest stress. In order to shew that the tree, of which Virgil asserts this, could not be the holly, it will be necessary to quote the whole passage from which they are taken.

Aspice et extremis domitum cultoribus
 orbem
 Eoasque domos Arabum, pietesque Gelonos.
 Dicis arboribus patria. Sola India nigrum
 Fert eburnum; solis est thurea virga sabæis.
 Quid tibi odorato referam sudantia ligno
 Balsamaque, et hæccæ semper pendentes
 acanthi?
 Quid nemora Æthiopum — — —
 Sed neque Medorum sylvæ, ditissima terra,
 Nec pulcher Ganges, atque auro turbidus
 Hermus
 Laudibus Italia certent ‡. — —

Now, at the first reading of this passage, it must be evident to every one, that till the poet begins to speak of the productions of Italy, he

* Some commentators instead of *elato* propose to read *lato*, both readings correspond with the plant.

† *Hist. Nat. l. xvii. c. 22.*

* Notes to Theophrastus, 308.

† See above, p. 10, note b.

‡ *Georg. ii. 114.*

is treating of trees that are not indigenous in that country; and further, that, throughout the whole passage, his object is to particularize such as are noted for their *uses*. The tree, therefore, here named *Acanthus*, can be neither the Holly nor the common *Acanthus*, both of which grow spontaneous in Italy, but is beyond all question the *Acanthus* of Theophrastus, the Egyptian *Acacia* (*Mimosa nilotica* L.) or Gum Arabic tree. There is only one circumstance which seems to militate against this opinion; viz. That this tree bears not *berries*, but a *pod*. Some have supposed that Virgil, by this expression, alluded to the globular buds or blossoms of the tree. Martyn is of opinion that it means the drops of gum that exude from it (and the "squantia ligno balsama" of the preceding lines, and the mention in others of only the valuable part of the trees enumerated, give considerable weight to his sentiment;) but if we understand it to mean the fruit of this tree, the difficulty admits of an easy solution. The term *bacca*, as Heyne observes, admits *significatum latiore*, and is not necessarily to be restricted to what we usually understand by it. This is evident from the following passage of Cicero, where *bacca* is used, as a general term, to distinguish the fruit of trees, from that of grain, pulse, and other herbs. "Nec fruges terræ baiasve arborum cum utilitate ulla generi humano dedisset, nisi earum cultus et conditiones tradidisset *."

Having considered these passages of Virgil, which Sir James Smith has adduced in support of his opinion, and made it evident, I hope, that they will not answer his purpose, I shall next consider two, furnishing additional evidence that the *Acanthus* and *Holly* are not synonymous, which he has omitted.

In the third Eclogue, we read

Et nobis idem Alcimedon duo pocula fecit
Et molli circum est ansas amplexus Acantho.

* De Divinat. l. i. §. 51.

The epithet *mollis* (which is a translation of the ὄψος ἀκανθός of Theocritus) and which is repeated in a line before quoted, is alone sufficient to prove that the plant in question cannot be the *holly*, since nothing can be more opposite to this term than the rigid and almost inflexible foliage of that plant.

The last passage is in the *Pollio*, and gives the following, amongst other characters of the returning golden age.

At tibi prima puer nullo munuscula cultu
Errantes hederas passim cum bacchare
tellus,
Mixtaque ridenti colocasia fundet acantho.

The term *fundet*, employed here by the poet to express the growth of the *Acanthus*, implies that it springs up both with luxuriance and rapidity, and the epithet *ridens* seems a happy allusion to its use on festive occasions as a *coronary* plant, an idea which receives strong confirmation from the circumstance that two of the other plants here mentioned, if not the third, are of that description *. Had Virgil been here speaking of the *holly*, a plant of slow growth, he was too judicious and select in his language, to have employed terms strongly expressing a contrary character.

BIOGRAPHY.

LIFE OF BAXTER.

THE account given, in a preceding Number, of the principles and practice of Richard Baxter, having enabled the reader to form an estimate of his religious attach-

* Two distinct plants seem to have been confounded by the ancients under the name of *colocasia*, the *cyamus*, or Egyptian bean, and the Egyptian Arum. (*Arum Colocasia* L.) As the blossom of the former was used as a coronary, it is probable that Virgil, confounding the two plants, introduced it under that idea. Βακχαρις—ῥυαδὸς καὶ στεφανομαλῆς. (Dioscor. l. iii. c. 51.) proves the *Baccharis* to have been a coronary plant.

ments, it may now be fairly asked, whether the facts which have been proved are an honour or a discredit to the established Church. The piety and talents of Baxter being admitted, the dissent of such a man may be made a subject of reproach, and those who estimate the nature of his religious principles with greater accuracy than Mr. Wilberforce, may exult in the testimony which is borne to the soundness of their opinions, by a man who may be properly designated as a dissenting minister.

It is necessary therefore to enquire, whether he possessed that cool unbiassed temperament of mind and body, which entitles his judgment to superior respect, or brings a suspicion upon the cause which was not honoured by his support. If it should appear that the fact is directly the reverse, that there are circumstances in his life which might readily lead him into error; that he was remarkably credulous and remarkably vain, and was most proficient in that learning which bears the least valuable fruit, it will follow that his partizans either make a very bad selection when they place him in the front of their battle, or that they fix upon him not from preference, but from that necessity to which all things bow.

The continued state of bad health in which Baxter represents himself to have lived, may alone explain many of his errors. The close course of study to which he was inclined in his earlier days, was interrupted by bodily weakness and the troubled condition of his soul.

"For (to quote his own words) being in expectation of death, by a violent cough, with spitting of blood, &c. of two years' continuance, I was yet more awakened to be serious and solicitous about my soul's everlasting state. And I came so short of that sense and seriousness, which a matter of such infinite weight required, that I was in many years' doubt of my sincerity, and thought I had no spiritual life at all. Thus was I long kept with the calls of approaching death at one ear, and the questionings of a doubtful conscience at the other: and

since then I have found that this method of God's was very wise, and no other was so like to have tended to my good."

Baxter's Life, P. 5.

That this state of body was well calculated to produce permanent seriousness, cannot be denied; but what effect was it likely to have upon the understanding? Baxter adds, in the very same page, that

"It made the world seem to him as a carcase, that had neither life nor loveliness. It destroyed those ambitious desires after literate fame, which was the sin of my childhood! I had a desire before to have attained the highest academical degrees and reputation of learning, and to have chosen out my studies accordingly; but sickness and solicitousness for my doubting soul did shame away all these thoughts as fooleries and children's play."

That such a man as Baxter may have felt an undue desire of literary fame, can easily be imagined; but how does it thence follow that the world is a carcase, without life or loveliness? Had he taken a little more part in such child's play and fooleries as Oxford or Cambridge would have supplied, instead of

"Neglecting to settle the foundations, while he bestowed much time in the superstructure and applicatory part." P. 21.

which he confesses to have been an error that nearly drove him to infidelity; had he consented to study divinity after a regular plan, instead of taking up such portions of it as accidentally presented themselves, he might have passed a life of equal piety, self denial and exertion, and of far more extensive and durable utility. There are other passages in which he declares, and he may easily be believed, "that the case of his body had a great operation upon his soul." In his life, page 9, after having described the accumulation of suffering under which he laboured from his earliest days, and the different attempts at cure which had been made by eminent physicians, he adds, "that divers of them agreed that his disease was not the scurvy, but the hypochondriac melancholy." And though he likewise declares, that

"he was never overwhelmed with real melancholy, that his distemper never went so far as to possess him with any inordinate fancies, or damp him with sinking sadness," yet is it absolutely impossible to read the list of his sickness and sufferings, ending as he declares, in a premature old age, without acknowledging that the terrible state of his body, which entitles him to such unqualified admiration for his patience and activity, may also be fairly allowed to extenuate the errors and absurdities of which it was probably in a great degree the cause.

Another allusion to the effects of his constant bad health, is too important to be overlooked. Having mentioned the great success with which his labours had been blessed during his second residence at Kidderminster, he enumerates the means by which this effect was produced; and one among his advantages is thus related:

"I was at first in the vigour of my spirits, and had naturally a familiar moving voice, which is a great matter with the common hearers, and doing all in bodily weakness, as a dying man, my soul was the more easily brought to seriousness, and to preach as a dying man to dying men, &c." P. 86.

It will not be denied, that this circumstance would increase the impression, which his eloquence was well adapted to make; but it proves also, that the reason of his hearers was not the point at which he principally aimed; and their affections, though exceedingly moved for a season, are not the foundations on which a wise man ought to boast of having built. Inferring, therefore, from his great sufferings and weakness, as well as from the irregular mode in which his studies were pursued, that though the intentions of Baxter were upright, and his zeal most intense, that he was not in a situation particularly well calculated to strengthen his judgment or correct his opinions, let the probability be in the next place compared with the event, and

his general good sense be put fairly to the test.

Having already heard his own opinion respecting the order of his studies, he may now inform us of the particular direction which they took. At page 6 of his *Life*, he tells the reader, that,

"Next to practical divinity, no books so suited with his disposition, as Aquinas, Scotus, Durandus, Ockham, and their disciples; because he thought they narrowly searched after truth; and brought things out of the darkness of confusion."

And this opinion is delivered in still stronger terms in "*An End to Doctrinal Controversies*," published within a very short time of his death; where he assures us, that

"The schoolmen, though causers of contention, by raising so many frivolous questions for dispute, verily were, in his opinion, the best philosophers the world ever had; and no wonder, when they studied little else." P. 15.

There can be no reason to doubt the sincerity of these declarations; their truth is attested by every paragraph that he wrote: and his intellectual character is truly estimated by Burnet, who pronounces him "most unhappily subtle and metaphysical in every thing."

"The two men, (observes the same author) who had the chief management of the debate, (viz. the last debate at the Savoy conference) were the most unfit to deal matters, and the fittest to widen them, that could have been found out—Baxter and Gunning. They spent some days in much logical arguing to the diversion of the tower, who thought here were a couple of fencers, engaged in disputes that could never be brought to an end, nor have any good effect." Burnet's *Own Time*, Anno 1660.

Nor does this furnish any reason for depreciating the talents or acuteness of Baxter. The numerous inconsistent and irreconcilable tenets, which, in common with other Calvinists, he zealously maintained, can be made to assume a specious and imposing appearance, by the quibbling distinctions of the schools, and by no other means whatsoever.

The schoolmen held all the contradictory doctrines respecting universal and special redemption; invented the sophisms which separate election and reprobation; and indulged in those irreverent refinements upon the will of God, which represent Him as desirous that all men should be saved, but yet predestinating the larger part to inevitable damnation. The metaphysical perplexities of the schools may give an air of consistency to such notions as these; and Baxter may call the process "bringing things out of the darkness of confusion;" but as his is not the only eye which prefers twilight to noon, so will his preference be considered as a proof that his organs are imperfect or diseased, by all those who can gaze upon the sun. It is worth while to observe, before this subject is dismissed, that he was so much in earnest in his admiration of the schoolmen, and derived such extraordinary stores of wisdom from treading in their steps, that after vehemently upholding the tenets of Calvin for half a century, and writing more than a hundred volumes upon doctrine and controversy, he arrived in the last year of his life at the following conclusion.

"I was myself some years confident that Arminianism was a character of an enemy to the soundness and safety of the Church. But when I had set myself thoroughly and impartially to study it, I found what so amazed me, that I durst scarce believe what I could not deny—even that from the beginning of the quarrel between Augustine and Pelagius, all the voluminous contentions between Dominicans and Franciscans, Lutherans and Zuinglians, (herein) Synodists and Arminians—have been mostly about unsearchable things, ambiguous words, &c. And that when the matter is distinctly opened, it is found that multitudes who write, rail, and plot one against another, are really of one opinion *de rebus*, and did not know it." End of Doc. Contr. p. 17.

That Baxter did not know it at an earlier period of his life, must be a subject of deep regret to all who are sufficiently masters of his metaphysical doctrine, to be sure that he

knew it at last. For it was not in speculation or theology alone, that he was governed by the maxims of Aquinas; he was influenced by them in many of the most important actions of his life. Not only (as is stated by one of his professed friends, in an answer to Bishop Stillingfleet, quoted by the author of *Speculum Baxterianism*, p. 3.) is it certain,

"That he never wanted argument against the cause, or rebuke against the person of any man that ever opposed him; that he had troops of propositions always at command, to make good whatsoever he had said, be it never so bad; that he had one very strange and wonderful piece of artifice, that be the controversy what it will, he can make his adversary differ with him about the existence of a God and Christ, and heaven and hell."

Not only did he thus perplex all whom he encountered, but he was himself also the victim of his unmanageable weapon, and escaped not from the toils which he had laid so skilfully for others. If his own repeated and most vehement assertions are to be believed, he was a sincere friend to monarchical government, very hostile to the king-killing principles of the Independents, sincerely penitent for having served in the Parliament's army, and heartily rejoiced at the restoration of Charles the Second. And though there are certainly some passages in his conduct and his writings, which bring this boasted loyalty under considerable suspicion, the charitable may easily believe that his intentions were not dishonest; but that *those first of all philosophers*, who taught him that there was no difference between Calvin and Arminius, are likewise entitled to the honour, or the obloquy of having rendered him unable to distinguish between the king and the covenant.

In his Penitent Confession, which abounds in self-justification quite as much as in repentance, he gives a long account of his political creed: of which the fundamental article is, that

"The legislative power, the chief flower or *summa potestas* of sovereignty, is in the king and parliament," and "the constitution fixing the chief power in king and parliament, united as one politic person, it supposeth that they must not be divided; so that separating them by fixed opposition, is dissolving the constitution."

These then being his sentiments at the breaking out of the rebellion, which side is it probable that he would take? and what arguments are to account for his supporting one party rather than the other? Referring once more to his life, it appears that

"The arguments *a fine, et a naturâ et a necessitate*, which common wits are capable of discerning, did too far incline his judgment in the cause of the war, before he well understood the arguments from our particular laws; and he verily thought that if that which a judge saith sententially in Court is law, must go for law to the subject, as to the decision of that cause, though the king send his broad seal against it; then what the parliament saith is law, is law to the subject, about the dangers to the commonwealth, whatever it be in itself, and that if the king's broad seal cannot prevail against the judge, much less against their judgment." P. 59.

Farther statements might be quoted to the same purpose:

"The parliament is stated (Penitent Confession, p. 19.) to have been for the king, and only against his illegal will; and the soldier at Coventry commonly believed this to be their true obligation, and the true cause of the war; viz. offensive against armed delinquents, and defensive against the king's illegal will and way."

But it cannot be necessary to adduce accumulated evidence on the question; for though there are many by whom Baxter's conduct will not be condemned, yet the reasons by which he attempts to justify it, are so *sophistical* and *ludicrous*, that a recital of them is all the refutation they require. He confesses that his participation in the rebellion was sinful; though he denies that it appeared so to him at the time; and surely the veil, by which it was hid from his eyes, is as thin as was ever cast over human waywardness and infirmity. If on a subject of such

importance and such perspicuity, he was, as he confesses, so easily beguiled, what reliance can be placed upon the soundness of his judgment in the intricate controversies which he supported or provoked? Is it necessary to look further into his conduct or opinions, to discover that he has no title to superior wisdom? Can that party be in possession of many powerful supporters, who are so eager to rank Baxter among the champions of their cause? Though the whole question may be decided by the facts which have been produced, a few brief observations upon other parts of his character, may tend to set the subject in a still stronger light, and therefore cannot with propriety be omitted.

Is there any reason, then, in the first place, to call Baxter credulous and superstitious? Let the following passages determine.

"Many a time have I been brought very low, and received the sentence of death in myself, when my poor honest praying neighbours have met; and upon their fasting and earnest prayers, I have been recovered. I had a tumour in my throat, white and hard like a bone....and at the end of about a quarter of a year, I was checked in conscience that I had never publicly praised God, particularly for the deliverances he had vouchsafed me—and being speaking of God's confirming our belief by fulfilling his promises and hearing prayers, I annexed some thankful mention of my own experience, and suddenly the tumour vanished, and no sign wherever it had been remained. Nor did I either swallow it down or spit it out, nor knew what went with it to this day." Life, p. 81.

In the same page he gives the following instances of answers to prayer. Having swallowed a golden bullet, he knew not how to be delivered of it again—all medicines and remedies proved ineffectual, till his neighbours set apart a day to fast and pray for him, and he was freed from his danger the beginning of that day. A grave and honest widow, Mrs. Giles, had a son at Worcester, who suffered much from epileptic fits; but, being brought home to Kidderminster, and the people of the town keeping a day

of fasting and prayer, he was suddenly cured on the second day, and never had a fit again. Mr. Richard Cook went melancholy mad from pecuniary losses and drinking much hot waters: and he too was cured, after having continued ten or twelve years in this hereditary disorder; after some persons (contrary to the opinion of Baxter, who thought that such a proceeding was tempting God,) had resolved to fast and pray with great importunity, once a fortnight or thereabouts, at the sick man's house, and had continued the experiment for many months.

"After abundance of distempers and languishings, Baxter fell at last into a *flux hepaticus*, and after that into manifold other dangers successively, from all which upon earnest prayer he was delivered."

In addition to these miraculous cures, he is also obliged to record the following mercies. His horse reared up and fell back, in Worcester town, and the only injury which he received was a bruise on his leg. Several book-shelves broke down in the study, where he was sitting; the books fell down on every side, and one only hit him on the arm;

"—whereas the place, the weight, and greatness of the books was such, and his head just under them, that it was a wonder they had not beaten out his brains; one of the shelves right over his head having the six volumes of Dr. Walton's Oriental Bible, and all Austin's works, and the Bibliotheca Patrum and Marlorate, &c.

These are signs and wonders which came immediately under his cognizance, and for the truth of which he pledges himself. "Abundance of strange providences, that fell out in these times," are credited by him, upon the relation of others. The marvellous preservation of soldiers by bibles in their pockets, which received the bullets, he does not think fit to dilate upon; but he gives us three stories, at p. 46, to the following effect. When Prince Rupert's soldiers sacked the town of Bolton, an infant escaped alive, and was found lying by her father and

mother, who were slain in the streets. An old woman put it to her breast for warmth; not having had a child herself for thirty years, and the infant drew milk in such quantities as to be supported by it a good while. This brings to his mind that worthy servant of Christ, *Dr. Teat*, who fled suddenly from the fury of the Irish rebels, with his wife and children; and the youngest being ready to die with hunger, the mother found a suck-bottle full of new sweet milk upon the snow, where no footsteps appeared, and in a part of the mountains over which there was no road. Equally marvellous was the preservation of some soldiers belonging to Essex's army, and made prisoners by Sir R. Greenville. When two or three had been hung, the rope broke that should have hung the next; and they sent for new ropes so oft to hang him, and all of them still broke, that they durst go no further, but saved all the rest. These are not the only instances which might be adduced of Baxter's credulity, but they are sufficient to convince every one that hath ears to hear.

In his "Penitent Confession," published it may be observed a few months before his death, "the renewed loud call of accusers provoketh him once more to confess his youthful sins." Among the various items enumerated,

"The delight in feigned histories, called romances, was his great,—because his most delightful sin."—"His appetite run too much after apples, and pears, and plums, and cheese, and he pleased it with this delightful diet, foolishly and sinfully, to the utter ruine of his health; moreover, though there was plenty of such fruit at home, sometimes with a grudging conscience, he ventured over the hedge to a neighbour's fruit; a sin that St. Austin himself confesseth."

Having scarcely heard a sermon, till he was fourteen years old, he was not troubled at the loss, nor at his ignorance and unprofitableness; he was strongly possessed to settle at the University, "but God, in

great mercy, by sickness and other hindrances, bred him up in a more humbling way, and gave him some little help of safe and pious country tutors."

If the grave enumeration of such absurdities as these can leave any room for two opinions respecting Baxter's common sense, no attempts to make the subject plainer can have any prospect of success. Let it be, remembered, however, in conclusion, that this good, but superstitious and credulous man, had a higher opinion of himself, than the most extraordinary merits and talents would be able sufficiently to account for or excuse. Take the following specimen :

" I repeat that I sooner enquired not into the danger that the land was in by Cromwell and his sectaries; and I repent that when his fundamental troop at Cambridge, (which after made commanders headed his army,) wrote to me with subscribed names to be their pastor, I refused and rejected the offer to their offence; telling them that I was neither for a military church, nor an independent popular church. Had I gone to them then what might I have prevented!" Pen. Confess. p. 24.

In all probability, he would have succeeded as well in preventing the mischief, as he subsequently did in curing it; when he left the garrison at Coventry, and repaired to Cromwell's army, for the purpose of checking independency. Life, p. 52. The reception he met with on that occasion, might have given him some insight into Oliver's character;

" — who coldly bid him welcome, and never spake one word more to him while he was there; nor once vouchsafed him an opportunity to come to head quarters, where the councils and meetings of the officers were, so that most of the design was thereby frustrated. And the secretary gave out that there was a reformer come to the army to undeceive them, and to save Church and State, with such other jeers."

Yet this does not prevent him from saying, at p. 56, that

" If the army had had but ministers enough who would have done but such little as I did, all their plot (i. e. Cromwell's) might have been broken, and King, Parliament, and Religion might have been preserved."

That the crafty hypocritical Protector could have been thwarted or overawed by the subject of this article, that the national disease could have been diverted from its course, and the doctrines of the Calvinistic and Presbyterian reformer prevented from overturning the King and the Church, by several godly adepts in scholastic divinity, are propositions which cannot be discussed with gravity; but that the man who seriously believed them, and blamed himself for having omitted such an opportunity of doing good, should solemnly confess the juvenile enormities of reading romances and eating apples, and this at a distance of fifty years from the date of their perpetration, is sufficient to put the Church of England quite at her ease upon the subject of this person's defection from her ranks; and may give the candid dissenter some reason to enquire whether he has any cause for triumph in the fellowship of Richard Baxter.

Amount of Collections by the Society for the Propagation of the Gospel.

To the Editor of the Remembrancer.

Sir,

IN the second letter of Mr. Carwithen to the Rev. D. Wilson, in reply to his Defence of the Church Missionary Society, it is truly stated, that the Society for the Propagation of the Gospel in Foreign Parts, had at different periods made an appeal to the nation at large. It may be gratifying to the public to learn the amount of these several collections. There have been not fewer than six: of these, the three first were confined to the bills of mortality, the others were made throughout the kingdom. The following is a tolerably accurate account of them.

Q. Anne.	1711.....	£3,860	2	2½
Geo. 1.	1715.....	3,887	14	7½
	1718.....	3,728	7	2
Geo. 2.	1741.....	17,130	17	3½
	1751.....	19,478	10	8½
Geo. 3.	1779.....	21,374	17	3½

It is a fact not generally known, that the collection in 1751, was enriched by a donation from the celebrated author of the *Night Thoughts*. The tragedy of the *Brothers*, which had laid by him thirty years, was about this time brought on the stage. He had calculated that the profits of this play would amount to 1000*l.*; but though he was deceived in his calculation, the Society for the Propagation of the Gospel suffered no loss. The author made up the sum which he had originally intended to bestow, from his own purse.

I am, Sir,

Your obedient servant,

AN OLD FRIEND OF THE SOCIETY.

Feb. 7, 1819.

On the Marriage of Minors, and other Defects or Abuses of the Law relating to the Solemnization of Marriage.

In the opening of a new session of Parliament, it is of importance to draw the public attention to the state of the law respecting the marriage of minors, and to excite a general interest in favour of its revision and reform. By the existing law, the marriage of a minor or minors by licence, without consent of the legal guardians, may be dissolved at any time, at the pleasure or caprice of either party, or their respective guardians, exhibiting proof of the minority at the time of the marriage. The marriage by banns is not voidable; but if the banns shall have been surreptitiously or falsely published, the clergyman publishing them, though his ignorance be his only fault, is liable to transportation.

It is hardly necessary to insist upon the injustice, the cruelty, or the viciousness of such a law. Instances frequently occur of the dissolution of these marriages, after the parties have lived together for several years, have been received in society as man and wife, and been

the parents of many children, who have been justly but prematurely considered their heirs. On production of the proof of minority at the time of marriage, the children have been bastardized and disinherited, and the wife reduced to the condition of a concubine. There is almost equal hardship in the case of a clergyman, who having no occasion to suspect a fraudulent intention, publishes the banns which are offered to him, and when no impediment has been alleged, proceeds to solemnize the marriage. It is easy to argue, that inquiry should be made. In villages, where such inquiry might most easily be made, it is seldom necessary, because the fraud, from the facility of detection, is not attempted. In the metropolis, and in the populous towns of the manufacturing districts, in which the imposition is most generally practised, such an inquiry would afford a very unsuitable occupation of a clergyman's time, and from the number of marriages, could not without great difficulty and continual labour, be conducted with any certainty of success: and yet, for this unavoidable neglect, the clergyman incurs the sentence of a convict.

It is obvious, that these things ought not to be: and many attempts have been recently made to prevent their recurrence. Some few years since, an abortive notice to this effect was given in the House of Commons, by a gentleman of the name of Wilson, if our memory does not mislead us. Sir J. C. Hippesley, took up the measure in the session of 1816, and on its failure, was admonished by Mr. Serjeant Onslow of the necessity of revising the whole law relating to marriage. In the last session, a bill was carried into the House of Lords, under the management of the excellent and amiable Bishop of Chester; and it is no inadequate proof of the inaccuracy with which every proceeding of an ecclesiastical nature is represented by the daily press, that

the proposed bill was published in most of the public journals, as an act which had received the sanction of the legislature.

The objects of the proposed bill were to introduce some new regulations as to the manner in which banns should be presented for publication, and to limit the period within which the marriage by licence should be dissolved. There is, perhaps, no more effectual method of preventing clandestine marriages, than to require, that no banns should be presented for publication, but by one or more resident householders of the parish in which the party or parties may reside, who shall be capable of answering for his or her age, and for the consent of the parents or guardians, and without such attestation, a certificate of age from the parish register shall be required. If the same rule is observed in the office of the surrogate, the licence will not be surreptitiously obtained.

There is another abuse of marriage licences, which is worthy to be noticed and reformed. By the 101st canon, licences are not to be granted but to such persons *as be of good state and quality*: and it is a violation of this canon to grant them to the parish pauper, under the direction of the overseer, with the view of anticipating an expected birth, and removing an apprehended burden upon the parochial funds.

In any general revision of the marriage laws, it might be useful to restore the authority of the rubric in preference to that of the act of Parliament, in respect of the time for the publication of banns. The publication originally followed the Nicene Creed, without any interruption of the service: in the present practice, the Psalm, which would appropriately follow the Second Lesson, has certainly no reference to the preceding publication of banns.

There is also a difficulty in the minds of some clergymen, respect-

ing the time in which the banns shall remain in force after publication: and under the alleged offence of *mocking the Church*, a pecuniary fine is demanded in some parishes for delaying the solemnization of marriage beyond a certain period after the publication of banns.—It would be likewise desirable to repeal the duty upon certificates of marriage, which, where it is known, produces inconvenience to the parties requiring such certificates, and, where it is not known, exposes the clergyman granting it to a penalty.

These are, however, minor evils, which in any general revision of the marriage laws, it might be convenient to remove, but of which the continuance is not offensive to good manners. The perjury by which a marriage licence is fraudulently obtained, is an offence which, upon detection, should be distinctly marked as a religious, moral, and political crime; and the perjured person considered as a man of notorious faithlessness, in whom no confidence can be placed, would not be too severely stigmatized by being rendered incapable of any alienation of property from his lawful heirs, by sale, deed of gift, or testamentary bequest.

There are certain interests which render it necessary, that marriages should not be solemnized without the consent of the legal guardian: let these interests be watched with the most scrupulous jealousy, but when the marriage has been ratified with all the solemnity of a religious ordinance, and the Priest has pronounced, "Those whom God hath joined, let no man put asunder;" let not such a marriage be dissolved upon any frivolous pretext, upon any consideration of rank or property. It is a sentence of the highest authority in Christian legislation: "I say unto you, Whosoever shall put away his wife, save for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is put away

committeth adultery." This authoritative sentence should at least prevent the marriage of either party during the life of the other. Let marriage be once divested of its divine institution, and made to depend upon the provisions of human law, and there is no reason why polygamy or adultery may not be legalized. It was a heavy blow, which was levelled unintentionally and indirectly at the solemnity of marriage, in consequence of which there are children of high distinction in the country, whose legitimacy is only questionable in the judgment of men, and necessitated only by political considerations. May the birth of other children supersede the discussion which may otherwise arise on their title to the inheritance of their father!

Analysis of Barrow's Sermons on Universal Redemption.

SERMON II. It has been shewn, that Jesus Christ is the Saviour of all men; he is the Saviour of all men in the following respects:—

Generally; Because he hath rendered all men, *salvables*, capable of salvation; and *salvandos*, designed to salvation, by removing all obstacles peremptorily debarring men from salvation, and procuring competent furtherances to their attainment of it. In this respect, he might be truly called a Saviour, although all men do not, even although not one man should receive the benefit proposed. For the estimation and denomination of performances are to be grounded upon their nature and design, not upon events depending upon the contingent behaviour of men. Thus, in the Scriptures, Christians are called the saved, and Christ he that saveth them; and faith and baptism are said to save, even in respect of some who shall not be finally saved.

More particularly is our Lord the Saviour of all men.

1. Because, through his mediation, Almighty God hath laid aside his wrath towards mankind, and been thoroughly reconciled, and even antecedently to any man's conversion, he hath been appeased, and become favourably disposed towards all men. Rom. v. 20. 2 Cor. v. 19.

2. Because he hath satisfied the divine justice, by making the compensation and undergoing the punishment, which were not in the power of man; without which it did not seem fit that sinful man should be restored to a capacity of mercy and favour; and by which the right of God hath been conspicuously asserted, his love of goodness and dislike of wickedness hath been remarkably demonstrated, and every creature hath been admonished of the duty due to the great Creator, and of the heinous guilt and horrible mischief of offending him.

3. Because in behalf of mankind, he hath ratified the new covenant, by which salvation is made attainable, and is really tendered to all upon reasonable and equitable conditions. By this covenant, God is willing to dispense mercy and pardon to any man sincerely believing and seriously repenting, and he further promiseth inestimable blessings to such as shall continue in an obedience suitable to man's natural infirmity, and proportionable to the assistance afforded. So far is any man from being excluded from this covenant, according to God's intention and desire, that all men are invited, exhorted, and intreated to enter into it, and to partake of its advantages.

4. Because he hath purchased and procured for them competent aids, whereby they are enabled to perform the conditions required of them, in order to their salvation. Otherwise the immediate result of our Saviour's transactions for man would signify nothing in regard to him, if through the infirmity of his nature, he were still left under a necessity of sinning, or an inability

of performing that which is indispensable to the complete enjoyment of the benefits proposed. Therefore we suppose that a competency of spiritual assistance is, by virtue of our Saviour's performances, really imparted to every man, to guide and advise us, to incite and encourage us, to relieve and succour us in all our religious service. This is plainly declared in Scripture, concerning the visible members of the Christian Church. (Joel ii. 28. Acts ii. 28. Jer. xxxi. 33. Ezek. xi. 19. 2 Cor. iii. 3. 8. Gal. iii. 14. Heb. vi. 4, 5. viii. 11.) Reception of the Holy Ghost is, in other Scriptures, represented as the consequent or concomitant of baptism: (Acts ii. 38, 39. 1 Cor. iii. 16. xii. 13. Eph. i. 13. Tit. iii. 5.) and it hath been the doctrine constantly, with general consent, delivered in and by the Catholic Church, that to all persons, by the holy mystery of baptism, duly initiated into Christianity, and admitted into the communion of Christ's body, the grace of the Holy Spirit is communicated, enabling them to perform the conditions, which they undertake, and continually watching over them for the accomplishment of those purposes; which Spirit they are admonished not to resist, abuse, quench, or grieve, but to use well and improve.

Such are the results of our Saviour's performances in this kind, with reference to the community of Christians. These communications of grace do not flow from any special love or absolute decree concerning men, but from the general kindness and mercy of God, procured by our Lord for mankind. Hence we collect, that whilst this great benefit is more plentifully and more conspicuously dispensed to Christians, there are, besides the principal inference from our Lord's being the Saviour of all men, good reasons to believe, that there have been other communications of grace really imparted, although not so plainly signified or so expressly promised.

As (1.) Christians themselves are by previous operations of God's grace, induced to embrace Christianity. (2.) All good men before Christ were thus instructed and enabled to do well. (3.) Before any particular covenant was made, divine grace appears to have been diffused over several nations; and the appropriations of it in later times cannot be supposed to limit the general favour of God. (4.) Abimelech the Philistine, Melchisedek the Canaanite, Jethro the Midianite, and Job the Arabian, did, by complying with God's grace, evidence the communication of it in several nations, and though we cannot now certify particular instances or effects, it is unreasonable to doubt the operations of the same cause now. (5.) Heathen writers have acknowledged these gifts, and Augustin, who judges most unfavourably concerning them, allows that their virtuous dispositions and deeds were the gifts of God. (6.) Even if there are no instances of men who have obtained salvation, it doth not therefore follow that grace was wanting, for this may have been neglected as well as other means designed for the instruction of mankind. (7.) Persons may have been undiscernible to common view, who nevertheless, by complying with God's grace, have competently obtained to know God and to reverence him. (8.) The consideration of God's nature and providence will not allow the supposition, that while he is rich in supplying temporal benefits, he is wanting in spiritual things. (9.) The possession of this grace is not inconsistent with the want of faith in Christ, although, as in the case of good men before his coming, and of infants and idiots in the present day, we know not how grace may be communicated, or the merits of Christ avail unto the salvation of ignorant persons; nor doth it become us, by enquiring how grace is imparted, to perplex the plain doctrine, that our Lord is the Saviour

of all men, and therefore hath procured grace, capacitating all men to obtain salvation.

Sermon III. Jesus is the Saviour of all men.

5. Because he is the conductor of all men into and through the way of salvation, by direction instructive and exemplary; by his protection and governance, and by subduing all the enemies of salvation, more especially and completely with respect to faithful Christians: in a manner also for and towards all men.

6. Because he hath discovered the way and means of salvation, the whole will of God, and the concernment of man in relation to it; 1st. by his preaching, and 2ndly, by the preaching of the Apostles; but it is objected, that the Gospel hath not been preached to the whole world. Answer: (1.) God's intentions are not to be interpreted, nor his performances estimated, by events depending on the contingency of human actions, but by his own declarations and precepts, together with the ordinary provision of competent means, in their own nature sufficient to produce those effects, which he declares himself to intend or to perform. It doth not prejudice the sun, if some will not see the light; the physician, if some will not seek his help; or the fountain, if some will not quench their thirst. (2.) God doth commonly dispense the revelation of his truth, according to men's disposition to receive it, and to make a fruitful and worthy use of it, and doth withhold it from those who are indisposed to admit it, or unfit to profit by it. This was seen in the conduct of our Lord and his Apostles, who addressed themselves to such as Zaccheus, Cornelius, and the Bereans, and withdrew from the contradicting and blaspheming Jews. (3.) We may acknowledge the unsearchableness of God's providence, and therefore if we cannot resolve the difficulty, we should nevertheless, without distrust, adhere to the

positive and plain declarations, in which God represents himself as seriously designing and earnestly desiring, that none should perish; and we should not doubt of the agreement of his secret providence and his declared will, though we cannot now reconcile them.

Sermon IV. Jesus is the Saviour of all men.

7. Because his example, not less than his doctrine, doth in the nature and design thereof, respect and appertain to all men, being like the light of heaven, a public guide to lead our steps into the way of peace. If it do not effectually direct all, it is by accident, and beside God's intention: it is by the fault of them who do not set it before them, or who have not eyes to behold it.

Lastly, Because he hath vanquished all the enemies of men's welfare and happiness, disarmed them of their power and force, and enabled us to withstand and overcome them. These enemies are, the devil; the world; the flesh; sin, with its mischievous consequences; the law, with its rigorous exactions; conscience, with its terrors and anguish; divine anger, with its effects, death and hell.

Application, 1. Hence ariseth great matter of glorifying God: for the magnitude of beneficence is to be estimated according to its amplitude of object. To speak of glorifying God for his discriminating grace, is, as if the narrower grace were, the better it were; and to restrain God's beneficence is to diminish his glory.

2. It is the obligation of all men to love God, if the benefit in God's design reach to all; otherwise, in reality, it lieth only on few; in practice, it scarce touches any. They who have not been redeemed, cannot be thankful for what they have not received; neither can they who are not assured both of present salvation and final perseverance.

3. This doctrine is full of consolation to the humble, whom the opposite doctrine will discourage and depress,

4. It is a motive of duty, in gratitude for mercies received, and in hope of final acceptance; but there is neither this gratitude nor this hope, without a belief of universal redemption, or an assurance of particular election.

5. To frustrate the designs and undertakings of Christ, and to reject the overtures of his grace, is a great aggravation of apostacy, infidelity, and disobedience; and by consequence this doctrine deters from these things.

6. To have recourse to the Redeemer, and use his mediation, encourages devotion; and every man must apply himself to God faintly and distrustfully, who doubts whether he hath a Mediator and Redeemer.

7. The relation which thus subsists between all men, as the common objects of the love and mercy of Christ, invigorates the charity which the opposite doctrine weakens and impairs.

8. It should render us zealous in promoting, and cautious of hindering the salvation of others.

9. There is justice in acknowledging the right and interest of every man in his Saviour, and there is injury in excluding any.

The undertaking and performances of our Saviour did respect all men as the common works of nature do, which are not given to any man particularly, but to all, generally: they are indeed mine, but not otherwise than as they belong to all men. They are a gift to all equally, though they may not prove to all a blessing; there is no common gift, which by the ill use of it, may not prove a curse, a savour unto death.

ON SUICIDE.

To the Editor of the Remembrancer.

Sir,

It cannot but have occurred to most of your readers, that instances of suicide have appeared in a much greater proportion for these few

years past than at any former period of our history, notwithstanding it was long ago reproachfully termed by foreigners the "*English mad-lady*." He who forms his moral estimate from the views which Christian philosophy presents, will not be surprized that in all ages this practice should in a degree prevail, because it derives its origin from those tendencies which, since the fall of man, alternately depress his spirits, or inflame his pride. Accordingly we read of no nation totally exempt from it. It is equally the produce of the rudest barbarism, and of the most refined civilization. In the former, we find it almost always incorporated with the prevalent superstition; in the latter, the consequence of that mixture of effeminate debility, and frantic ferocity which appetite, satiated by all the varieties of luxurious indulgence, is apt to engender.

Since, therefore, scarcely a day now passes over our heads, without awakening our attention, and wounding our feelings by some instance of self-destruction, I trust it cannot be thought alien to the design of your excellent Publication to admit a few observations, the result of secluded and sober reflexion, not aiming at originality but utility, tending to correct error, and to excite caution. We live in an age of very wild events, and disorderly passions, and perverted principles; and how near an interest *any* of your readers may have in a due consideration of this subject, is known only to the Supreme Disposer of human destinies, with whom are the issues of life and death.

To the observations I have to submit to you, on this most interesting subject, I would premise two considerations, which may have, perhaps, some salutary influence in the regulation of our thoughts on this head. The first is, that we should be aware that the proper time for forming our opinions on the nature and consequences of suicide is, when we are neither agonized by pain, dejected by calamity, nor convulsed

by passion; that it is extremely hazardous to allow ourselves to remain in an unsettled judgment on a matter of so much consequence; that the genuine complexion and character of this desperate act, should be well weighed and discerned by us previous to the occurrence of any circumstance which may suggest a temptation to the commission of it, and that our resistance to it should be corroborated by preventive resources, provided in the earliest period of our manhood. It is to be recollected that the moment of agony and struggle is not the moment for acquiring wisdom, but of using it. Unless this is done, "*Sero Medicina paratur.*"

I would also observe, that as far as the *peculiarities of individual cases* are concerned, we should be careful not to suffer any intemperance of expression, or harshness of censure to hurry us beyond the bounds of that benevolence and charity, which are of the very essence of our holy faith. Like all other transgressions of the divine will, SUICIDE may be attended with circumstances of aggravation on the one hand, or of mitigation on the other, known only to Him whose eye can penetrate into the heart of man. To anticipate therefore in every possible case his extreme malediction of these unhappy victims of agony and despair, is presumptuously to pass the limits of the province assigned to human judgment. Not, on the other hand, that we are warranted in servile compliance with the favourite prejudices, and the current opinions of the times, or that dictatorial tone in which, in the present day, the most mischievous errors are obtruded as eternal and unquestionable verities; to consider SUICIDE in general as less awful in its aspect, less guilty in its commission, than sober reason, under the guidance of revelation, exhibits it to us. Under these convictions we proceed in our train of reflection.

Although no *human* opinions on this or any *other* subject, where *conscience* is concerned are farther authoritative with *Christians*, than as they harmonize with revelation; yet it is surely satisfactory to find that the Christian faith contradicts not, but sanctions what is nearest to perfection in unassisted reason. It is always pleasant and satisfactory to a well regulated and benevolent mind to trace such coincidence; for we cannot, I think, go the full length of St. Augustine in pronouncing ALL the virtues of the Heathens to be only *splendida peccata*. In the subject now before us, it is *satisfactory* to us to find that *suicide* is decidedly condemned both by the best Philosophy, and by Revelation. But with this *singular* difference, that in the holy Scriptures no *direct* judgment is passed on this act, nor is the act itself, as distinct from murder in general, ever adverted to. Conscience is left to those inevitable inferences and conclusions, which arise both from the principles and tempers of the Gospel. On the contrary, suicide is in the writings of the Ancients specifically mentioned, and strongly censured by their soundest philosophical moralists. The reasons of their censure and reprobation are *assigned* by them.— They considered it either as an act of irresolution and cowardice, disabling men from bearing up with manly resistance against the evils inseparable from the human condition; *or*, as a *desertion* of the station in which God had placed them, and an abandonment of the duties annexed to it; *or*, a denial of the *PROPERTY* which the *Creator* ever retains over the *creature*, and consequently, as a revolt against his paramount authority. On the *FORMER* grounds it was censured by Aristotle; on the latter, by the schools of Pythagoras and Plato, and, of course, by Cicero, whose philosophical writings exhibit merely an elegant and embellished transcript of their doctrines. It is to be admitted,

indeed, that by the two last of these masters of moral science, a faint and indistinct hint is given, that in some reserved cases of *very rare* occurrence, self-homicide may be thought justifiable. But it will be found that the grounds of these exceptions are totally inconsistent with the broad principles on which their general reprobation of it is founded. It is also to be granted, that the Stoics and Epicureans advanced sentiments more *favourable* to suicide; for the principle of the first was pride, that of the last, sensuality. The first held that their *wise man* was in himself a *God*, the other that there was *no God at all*. Upon these leading corruptions of human nature they acted, and, *therefore*, a justification of suicide was by them advanced in theory, and supported by example. It is trite to observe, that Cato and the younger Brutus occur as documental instances of the influence of the principles of Zeno; and Lucretius, and Atticus of those of Epicurus. In either of *these* cases great aggravation of the crime existed. The *Stoic* threw back with arrogant insult the gift of life into the hands of the great Being who bestowed it. The *Epicurean* shifted it off with a light and impious indifference, as the result of a mere fortuitous concourse of atoms; "*careless he played the trifle life away.*" But these instances are utterly insufficient to balance the strong decisions of their best philosophers, the positive enactments of their wisest *legislators*, the esoteric lessons commanded in their most revered mysteries of Eleusis, and the expression of the popular sentiment, through the voice of their most favourite poets, by whom the consequences of suicide are described in the most gloomy colours. Therefore, the suffrage of *Pagan antiquity* can never be claimed in favour of the *modern* defenders of self-destruction. For those who are inclined to ascertain the accuracy of what has been advanced, I have subjoined a reference to the

authorities on which it rests. And I think that I may venture to say, that any further researches they may be inclined to make into the subject, will be both interesting and instructive in the highest degree *.

But, as I before observed, we rest not in the light and law of nature, as at all binding upon those who are blessed with the full effulgence of revealed wisdom. To *Pagan* jurisdiction our consciences plead not. The sublime sentiments of our greatest poet will be the polar star of yourself and your readers.

"Dim as the borrowed beams of sun and stars
To lonely, weary, wand'ring travellers,
Is reason to the soul, and as on high,
Those rolling stars discover but the sky,
Not light us here; so reason's glimmering ray
Was lent not to assure our doubtful way,
But guide us upward to a better day.
And as these nightly tapers disappear,
When day's proud Lord ascends his hemisphere;

So pale grows reason at religion's sight,
Sodies and so dissolves at supernatural light."

Dryden's *Rel. Laici*.

Nevertheless, to those who, after abdicating their *Christian faith*, think they shall find a greater latitude in the commission of suicide in other systems of action, than in that they relinquish, it cannot but be important to be aware, that, even under the law of nature, its perpetrators stand condemned as defaulters, culprits, and revolters.

But our most serious enquiry is, what are the conclusions to which revelation conducts us in judging of this act? Certain it is, that of the commission of suicide we find, in the sacred code, *no direct* prohibition.

* Vid. Plato, *Phædon*. Edit. Foster, page 166, 167, 168. See also a *very curious* passage in the 9th Book de Legibus, concerning the mode and place of the sepulture of suicides, which he advises his legislator to adopt; Section 12. Astii Editi. 2 vol. Lipsæ 1814. See also Cicero *Tusculan. Quæst.* l. 1. p. 299. vol. 5. Edit. Ernesti. Vid. de Senetute, p. 956. Somn. Scipion. Fragmenta, p. 43, same vol. and edit. Vid. also a most singular passage in Euripides *Hercules Furens*, line 1347, and the four following ones. Vid. also *Petitum de Legibus Atticis*, de lege Solonis de iis qui sibi ipsi manus intulerunt, p. 58 and 627.

As I before observed, no mention of it occurs, as distinct from murder in general. Now, though in a *leading feature*, both these acts agree, that is, in an unwarrantable and lawless assumption of directing the issues of life and death, which are vested in the Creator, not in the creature, yet it must, I think, be confessed, that still there are strong discriminations between them. It cannot but be allowed that among ourselves, by far the greater part of those numerous victims who have cut short the thread of their own existence would have rejected, with the utmost abhorrence, the most distant suggestion of the murder of another. I trust that here I cannot be so misunderstood, as to advance that *self-destruction* is, in general, less criminal or less displeasing in the sight of the Almighty, than other *homicide*, but that a **DISTINCTION** exists between the crimes, and that very frequently they arise out of very different tempers and dispositions. We are far from offering any comparison between crimes, being aware of the extreme danger of such casuistry. All we mean to suggest is, that we may, in all humility, *conjecture*, that against *offences* so *distinct* in themselves, the divine wisdom might adjust *different* modes of *prohibition* as best suited to their respective natures. But it is assuredly not to be concluded that because the *murder of another* is under both covenants forbidden under the most awful penalties, and *suicide* not even *mentioned*, that therefore **IMPUNITY** is the portion of the **LATTER**!

A small degree of consideration will convince us that the great Author of our existence has left us in no more doubt or perplexity in one case than in the other. Through the *letter* of Holy Writ he hath enacted, both under the Patriarchal and Jewish dispensation, that "He who sheddeth man's blood, by man shall his blood be shed;" and in the new covenant we are informed,

"that no murderer hath eternal life." But we assert that he has been pleased to interdict *suicide* even more powerfully by all the principles advanced, and every one of the tempers enjoined in the Sacred Volume, and by every feature which the Christian character displays. We may well, in this instance, say of the Scriptures, *dum tacent clamant*. When, for instance, they enjoin "Patience in tribulation," do they not virtually condemn an act which utterly *precludes* the exercise of it? When they invite *every* child of woe to ask himself "Why art thou so full of heaviness, oh my soul, and why art thou so disquieted within me," and specifically propose trust in God as a remedy, do they not *sufficiently* warn us against cherishing that despondency and depression of spirits which lead so many to the brink of this tremendous precipice? When again these Scriptures expressly tell us "that God made us and not we ourselves," and the Apostle teaches us "That we are not our own, but that we are bought with a price," can we avoid the inference that life is a gift indeed, not absolute, but held in trust from our great and gracious Creator, charged with the performance of various duties adapted to *adversity* as well as prosperity, to *pain* and *agony* as well as *ease* and *quiet*, to the *bed of languor* as well as to the *rigour of health*. Do we not then act in *contradiction* to every light of *revelation*, and discard what Dr. Whittcott emphatically terms a "creature state," when we abruptly cut short the thread of that existence, and incapacitate ourselves from the performance of the duties enjoined us, by anticipating "that night when no man worketh."—Do these holy books give us no warning against **PRIDE**, which is perhaps a more prolific source of suicide under its most aggravating circumstances, when from disappointment in the pursuits of ambition, from the success of a rival, from reverses, or the

loss of property, or from the aversion to some humiliation in the sight of their fellow-creatures, men arrogantly and contemptuously throw back their existence into the hands of the great Donor, and rush unsummoned into his awful presence; is it from want of *Scriptural* information that men act thus? Is it not *written* that "PRIDE was not made for man," and that a "proud spirit goeth before a fall?" Is their ignorance inevitable "that man perverteth his way, and that his heart fretteth against the Lord?" I think we may fairly doubt whether a single soul who followed the Apostolical admonition of "humbling himself under the mighty hand of God," ever precipitated himself into this gulph of destruction.

Lastly, does the written rule of life leave us *without* a salutary intimation of the *momentary* and consequently not *intolerable nature* of all pain, deprivation, and anguish which *can* be suffered in so very fleeting and contracted a period as our mortal existence in comparison of that eternal state which Christianity alone displays? Does the intended suicide derive no remedial and preventive consolation from the transcendent strains of the Apostle; is his hand not arrested when he reads "I count that the sufferings of the present time are not to be compared with the glory that shall be revealed in us;" and that "our light affliction which is but *for a moment* worketh for us a more exceeding weight of glory." Surely with these and many other equally decisive indications of the revealed will of God, the *silence* of Holy Scripture will not be pleaded in extenuation or justification of self-murder. Surely, (except when disease induces a physical deprivation of reason) in no case can it be proceeded to by those upon whom the light of the Gospel has shone, till their faith is abdicated, their hope renounced, and their charity dissolved. Such, I repeat it, is the

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GENERAL conclusion, which upon *Scriptural principles* we are *compelled* to adopt. And it is not for us, from any circumstances of mitigation in particular cases which the divine eye can alone discern, to conceive or represent this fatal act as less perilous and tremendous, than from these premises it really appears to be. It is not for us to pursue the memory of the numerous unhappy victims of agony and despair which abound around us, with uncharitable harshness, or unhallowed censure, but to *tremble* for ourselves, and most earnestly to deprecate such a close of our earthly existence for ourselves and all that are near and dear to us.

Both then, upon the best light which human wisdom affords, we may say with the fabled hero of antiquity, *ἡκαρτέωσω θάνατον* *, and with the Scriptural firmness, and pious patience of the suffering patriarch, "all the days of my appointed time will I wait till my change cometh."

I should feel an apology due to your readers for pressing, in so much detail, so obvious a point as that of the judgment which *Scriptural principles* lead us to form on suicide, had not, in one instance, the *silence* of Holy Writ been urged as an extenuation of it †; and in another, strange as it may appear, a direct defence of it advanced upon those very principles ‡.

Should these homely reflections be considered worthy of a place in your most excellent journal, I may perhaps transmit to you a few far-

* Vid. Enripid. *Hec. furens*, ut supra.

† Rousseau. *Nouvelle Eloïse*, vol. 2. where the arguments for and against suicide are stated.

‡ Dr. Donne, afterwards Dean of St. Paul's, who very early in life, long before he received holy orders, published a formal defence of self-murder. Of which I will only at present say, that the pleas he sets up for this crime, are the weakest, and most contemptible, that ever disgraced the greatest novice in argument. He called it by the whimsical title of *Βιασφόρος*.

ther stray thoughts on a subject which the events of the present day render so very important and interesting.

I remain, Mr. Editor, with my heartiest wishes for the success of your public-spirited exertions,
your's. S. L.

REVIEW OF NEW PUBLICATIONS.

The Calvinistic Clergy defended, and the Doctrines of Calvin maintained; in a Letter to the Rev. James Beresford, A.M. Rector of Kibworth, occasioned by a Sermon, preached in St. Martin's Church, at the Bishop's late Visitation, and printed at the Request of the Bishop and Clergy. By Edward Thomas Vaughan, A.M. Vicar of St. Martin's and All Saints, and Rector of Foston, Leicestershire. Hatchard. 1813. pp. 253.

The Same. Second Edition. With a Preface, Omissions, and large Additions. pp. 291.

WHATEVER may be thought of Calvin's opinions of the divine benevolence, it will hardly be denied, that that eminent reformer possessed too much sagacity not to perceive, and too much sincerity not to acknowledge the tendency of the system which he had formed, and the indissoluble adherence of its several parts. The entirety of his doctrine was for a time generally maintained by his followers, though there have always been some, who in an awful suspense between the denial and the maintenance of all its points, have endeavoured to soften or conceal its more offensive features, and under the name of moderate Calvinism, to diffuse over the whole scheme a beauty, which it does not properly possess. In our day, too many have been contented to hold the Calvinistic interpretation of the doctrines of original sin, of regeneration, and of justification, who have been unwilling to touch

upon the freedom of the will, or to insist upon the more dangerous ground of election and reprobation. A modern controversialist has ventured, with metaphysical subtlety, to assert the fallacy of inferring a decree of reprobation from a decree of election, because non-election cannot be the object of a decree; and thus formally to controvert the position, which Calvin strenuously maintained against the early impugnors of it, that there is no election, which is not opposed to reprobation, and that preterition is equivalent to reprobation: "quando ipsa electio nisi reprobationi opposita non stare. Quos Deus præterit reprobat." Inst. l. 3. c. 33. s. 1.

It is in this state of the controversy, that Mr. Vaughan, of Leicester, has offered himself as the champion of this disputed opinion, in a letter addressed to the Rev. James Beresford, and entitled "The Calvinistic Clergy defended, and the Doctrines of Calvin maintained." This letter professes to be an answer to a Sermon, preached by that gentleman, at the Visitation of the Bishop of Lincoln, in the church of which Mr. Vaughan is the vicar; the vehemence of whose indignation at this violation of his pulpit, may be inferred from the haste in which he hurried his letter to the press, printing two hundred pages before the publication of the discourse, on which he undertook to comment, and drawing up his remarks "chiefly from his impressions and recollections of it as preached," with a promise "to retract or correct any statement," which the printed ser-

mon might not seem to warrant. The letter was published within two months after the delivery of the sermon which occasioned it, and affords a new instance of the celebrity, with which, in a certain quarter, every offence is repelled, and every disputed point maintained. Upon this occasion, the rapidity of the composition was equalled by that of the sale. In about seven weeks, the first edition was "out of print;" and a second edition announced, "with omissions, alterations, and large additions;" and such was the indefatigable zeal of the author, that it appeared in due time, bearing date Nov. 6. We were led at one time to suspect that the first edition had been suppressed, but from the examination of the second, we are persuaded, that our surmises were unjust. By *omissions* is meant, that some of the "gall," which has no place in "Christian ink," has been neutralized or extracted; but while some of the grosser and more offensive scurrilities of the first edition have been softened or suppressed, there remain in the second many a caustic observation, many a contemptuous sneer, and many an unjust and uncharitable insinuation. (See p. 151. 202, 203. 207. 219. 225. 231. 255. 275. 291.) The *alterations* are such as would have been made by any writer less precipitate than Mr. Vaughan, in correcting his sheets for the press: nor can we impute any other sense to *large additions*, than that the argument has been occasionally amplified and the number of the marginal references increased. The substance of the work remains precisely the same. Since, therefore, in the first edition, the author has not fortified his assertion by any authority, except an occasional reference to Schleusner's Lexicon; and in the second and revised edition, has neither retracted nor corrected any statement, we may consider, that the doctrine which he delivers, is the result of

previous reflection, deliberation, and conviction.

In all controversy, it is necessary to have a clear and distinct view of the terms which are used; and since Mr. Vaughan has undertaken the defence of the "Calvinistic Clergy," it is important that he should explain the sense in which he understands that denomination.

"I, Sir, am a Calvinist, if by that name may be understood a maintainer of certain recognized opinions, not drawn from Calvin's writings, in which I am very ill read, but invidiously branded with his name, whilst owning a higher Master; invidiously, I say, because we well know you have but to nickname a man a Calvinist, and you at once let loose the dogs of malice, suspicion, and railing against him, in a world which judges by names, and in an age when Calvin's name is held in detestation. Sir, I am not Calvin's disciple. My views of Christian doctrine have been derived chiefly from searching and meditating upon the Scriptures:—my views, thus formed, are analogous, as I believe, to those exhibited in our Church formularies.

"The remarks which follow, Sir, are purely my own: not the result of concert or communication with others. Many, I doubt not, amongst your hearers, were surprised, and grieved, and fired with indignation, as well as myself. But of those so moved, many probably would disclaim a portion, more or less, of the doctrine which you impute to the Calvinistic Clergy." P. 6—8. 2d Edit. P. 13, 14. 1st Edit.

"You will not expect any observations from me upon your argument against the professors of *moderate Calvinism*. My sentiments, unreservedly avowed, accord too strictly with those of Calvin, to render me liable to his censure or yours, as one driven to the less ignominious refuge. I shall only remark, that many honourable and conscientious men designate their sentiments by this intermediate title, and believe that they are perfectly consistent with themselves, and with the oracles of God, in so doing, though you and I and Calvin find a difficulty in discerning that consistency." P. 288. 2d Edit.

"Sir, I do not think you know, how few comparatively those are amongst the English Clergy, whether self-named, or by their adversaries named 'Evangelical,' who can with any degree of propriety be said to hold Calvin's opinions. Calvinistic ra-

ther than Calvinist, with various shades of distinction, is the proper name of nearly all these: whilst many of them are opposed to Calvin in their view of those questions which discriminate his doctrine. I do not say this, Sir, by way of sheltering myself from any part of your attack, as directed against the maintainers of Calvin's sentiments. I have learned not to call any human teacher, master: and I can readily believe, that in the wide range of Calvin's voluminous writings, there are many expressions and even sentiments, from which I should considerably dissent. But happily you have so limited the field of view, as that I can meet you without any suspicion of evasion, and bring one substantially agreed with Calvin on the quintessential points. By the terms 'substantially agreed,' I reserve to myself a right of excepting against particular expressions, contained in Calvin's writings, whilst I engage not to recede from his plain grammatical and ascertained meaning, in any proposition, which a fair arbiter shall deem essential to his doctrine, as limited to these points." P. 18, 19. 2d Edit. P. 22, 23. 1st Edit.

It is worthy of observation, that Mr. Beresford, in his printed sermon, never uses the term, "the Calvinistic Clergy," under which Mr. Vaughan undertakes their defence: and he also, who may be supposed most capable of denominating them with propriety, acknowledges, that "Calvinistic is the proper name of nearly all these." Mr. Vaughan, however, in expressing his present opinions of *moderate Calvinism*, seems to have forgotten, that in another work, he records of the late Mr. Robinson, that he called himself a "moderate Calvinist;" and when the late Doctor Williams, of Leeds, undertook to answer the Bishop of Lincoln, he designated those whose sentiments he upheld, under the name of "the modern Calvinists," whose doctrines are materially at variance with those of Mr. Vaughan. Calvinistic or Calvinist is therefore an acknowledged and an appropriated term, distinguishing those who hold the opinions of Calvin, and who entertain those views of regeneration, which are the peculiar invention of the Genevan Reformer. We mean

no offence, therefore, in expressing our hope of seeing this expressive epithet universally substituted for the unmeaning word "Evangelical."

We now proceed to give an analysis of Mr. Vaughan's letter, into which we shall introduce such remarks as the occasion may suggest.

The first edition opens with a very cursory view, which in the second is rendered yet more cursory, of the circumstances, which occurred at the Bishop's Visitation, on the motion, that Mr. Beresford should be requested to print his sermon. The examination of Mr. Beresford's exposition of his text, and of its application to the Calvinistic Clergy, is followed by a vindication of their character and of that of Calvin, in whose behalf there is a quotation from the Christian Observer, "to whom whatsoever may be your antipathies, and from whatever cause, you cannot object an overweening partiality for Calvinism." This preliminary matter introduces one of the main questions in dispute, the sound Churchmanship of those who interpret the Articles in a Calvinistic sense, which is agitated at considerable length. (P. 23—64. 1st Edit. P. 19—59. 2d Edit.)

We had flattered ourselves, that the laborious researches of Dr. Winchester and Dr. Laurence, and the more recent publication of Mr. Todd, had brought this question to a successful issue, and had produced historical evidence, sufficient to disprove this interpretation. Mr. Vaughan himself has not been inattentive to these discussions, and his opinion is stated in the following words.

"I am not disposed to claim our Articles as Calvinistic; that is, as designed to express the personal and special opinions of Calvin. My persuasion is otherwise. They are Articles 'sui generis:' drawn up, as I believe, by persons who, as to the greater number, held the same sentiments with Calvin, but aimed at as much moderation in expressing them, as might be compatible with an avowal of the great doctrines of the faith, in order to combine

men of various, though not discordant opinions, in one enlarged society. It is an historical fact, that the compilers of our Articles had this great object in view, and the Articles themselves are the best proof of their intention. They could not so far deny their own sentiments, as to contradict the opinions of Calvin,—not that those opinions are of Calvin, but of more antient times and of less equivocal authority,—but they did not see it necessary or expedient to assert, all which Calvin himself and his more rigid adherents would probably have introduced. Thus, whilst his whole system might be deduced by fair and legitimate inference from what is expressly asserted, those inferences are not drawn in the Articles, neither are we called to subscribe them." P. 21, 22. 2d Edit. P. 25, 26. 1st Edit.

In this passage it is gratuitously assumed, that the compilers of our Articles were Calvinistic; and that the opinions of Calvin are of *antient times*, and of *less equivocal authority*. There is nevertheless a moderation in the statement, which will not prepare the reader for the following conclusion of the argument:

"Why, then, we have the basis, Sir, and more than the basis; the essence, and more than the essence, of Calvin's doctrine in our Articles. I might go on to shew, that even the minuter peculiarities of Calvin's system may be traced out from these authoritative declarations, as natural branches shooting forth from a parent stem; and I might go on to ask, with what consistency the man of dignity and dominion in the Church, or the brother of low degree, who abhors this basis and essence of Calvin's, shall I say? more fitly of Christ's doctrine, can take his seat in our worshipping assemblies, minister in our holy services, and become the assailant of those who believe and preach them? If there must be a removal, Sir! you, not I, are the man to be ejected. But I forbear." P. 58, 59. 2d Edit. P. 63. 1st Edit.

He might have forbore at an earlier period, when in contradiction of his own acknowledgment, that the seventeenth "is not Calvin's article;" he maintains,

"That no man whether archbishop, bishop, priest or deacon, who does not receive that which constitutes the essence and substance of Calvin's opinions, can

with good conscience subscribe this Article." P. 31, 2d Edit. p. 38, 1st Edit.

In the sentences which we have extracted, Mr. Vaughan has laid it down with authority, that we are *not* "called to subscribe" Calvin's system, and that no man "can with good conscience subscribe" even the seventeenth Article without receiving what constitutes "the essence and substance of Calvin's opinions." This is a singular difficulty, and for the resolution of it, and for the regulation of our conduct in the day of subscription, it will be necessary to know what is the substance of Calvin's opinions, which is thus stated by Mr. Vaughan.

"As I had learned from an enemy*, who had himself realized this horrible downfall, that there is in point of fact no maintainable resting place, if you once begin to reason, between the high and solid rock of Supra-lapsarianism, and the low abyss of Socinianism; (a suggestion received originally from an enemy, which calm thought and extensive observation have made my own; for if God be less than God, he will at length be no God at all,) I do not hesitate to take my stand upon this mountain Olympus high, and to announce the system, which I am preparing to defend, in terms such as these.

"The Gospel is that dispensation of the fulness of times, by which God effects his everlasting purpose of delivering, restoring and bringing to everlasting felicity in his incarnate Son Christ Jesus, a portion of the human race, which he was intending to create in his own image of goodness,—'good,' 'very good'—and of which the whole according to his purpose, would fall from that state of uprightness, into sin, curse and damnation, through the power of the devil, acting upon the first man; this favoured portion or remnant being so delivered, restored, and brought to everlasting felicity in Christ, by an exercise of wise and righteous sovereignty on the part of God, whereby he chooses to himself a people out of this universally condemned race, to the rejection and exclusion of the rest, for reasons secret to us, but of which the furtherance of his own glory is, as in every other appointment, word, and work of God, the ultimate and determinate ob-

* "The celebrated Dr. Priestley."

ject. Awful statement! which should never be proclaimed without surest conviction of its truth, or without deepest humiliation towards God, and most affectionate tenderness towards men; but which it is a false compassion to withhold upon demand—that is, in its proper time and place—if we be patiently and deliberately persuaded, that it is *of the revelation of God!* You, I suppose are prepared to say, ‘it is not—it cannot be—there is a lie upon the face of it.’ But my appeal, Sir, is to the tribunal of those who believe the Scriptures to be genuine, authentic, and divinely inspired—*plenary* so inspired. Do you correspond to this description? P. 61, 62, 2d Edit. P. 65—67, 1st, Edit.

How illiberal is the question which concludes this extract, and of which too many instances occur in both editions of Mr. Vaughan's Letter. (See 1st edit. p. 96. 117. 247. 2d edit. 100, 221, 270.) Our belief of the authenticity, and of the divine inspiration of the Scriptures, is as strong and assured as that of Mr. Vaughan can be; and when we refuse to subscribe to his statement of the Calvinistic opinions, we do it with a good conscience, because we are “patiently and deliberately persuaded that it is NOT of the revelation of God,” that it does not agree, and that it cannot be reconciled with the general tenour of Scripture, or with particular texts, compared with their contexts and with the parallel passages. Mr. Vaughan has warned us of the danger of beginning to reason, and the Socinian adversary will not fail to take advantage of the admonition; but we are unable to explain, how without reasoning we are to draw any inferences from the Articles in favour of Calvin's doctrine, or to succeed in the interpretation of Scripture.—Calvin himself did certainly reason, and though on Mr. Vaughan's confession he did “not explicitly avow the supra-lapsarian hypothesis,” nor “take his stand on the high and solid rock,” on “this mountain Olympus high,” we never heard that he fell into “the low abyss of Socinianism.”

Neither shall we be intimidated by

Mr. Vaughan's advice; but since in his strange phraseology (not less strange when amended) some one hath “set the poker to Calvin's ashes” and “stirred” it in them, we shall exhibit by the light which has been kindled, the several particulars, which are involved in Mr. Vaughan's statement of the Calvinistic doctrine, and give to our readers an opportunity of judging of the *large additions* which have been introduced into the second edition.

1. “We have here God's glory asserted to be the ultimate end of all his counsels and operations.” P. 68—74, 1st Edit. P. 64—73, 2d Edit.

2. “We have here the fall declared to have been contemplated and *ordained* before the creation.” P. 74—78, 1st Edit. P. 73—83, 2d Edit.

3. “We have here the entire ruin of the whole human race asserted to have taken place in Adam; the recovery of a part only of that ruined race in Christ.” P. 99—120, 1st Edit. P. 84—123, 2d Edit.

4. “We have here the Devil's agency set forth as the great instrument in effecting the work of destruction, and Christ's agency set forth as the great instrument in effecting the work of restoration.” P. 120—123, 1st Edit. P. 123—128, 2d Edit.

5. “We have here God's sovereignty asserted both in the acceptance of the saved and in the rejection of the lost: the saved being brought to everlasting felicity in Christ, through the electing grace of God; (p. 123—173, 1st edit. p. 128—178, 2d edit.) the lost inheriting the portion of everlasting woe, through his most awful but most just decree of reprobation.” P. 173—194, 1st Edit. P. 178—204, 2d Edit.

On the first of these positions we remark, that if God's glory, or as it is explained his “manifested excellency,” his “shewing of himself what he is,” be the ultimate end of all his counsels and operations, his LOVE is the leading motive, on which he is represented to have sent his Son into the world; and throughout the economy of our redemption he is uniformly described not as an arbitrary sovereign, but as a loving, reconciling, and propitiated Father.

The second position is, that the

fall was ordained before the creation.

"To talk of permission is to call God imperfect; there is in substance only an alternative upon this question; either God was counteracted and overreached in the matter of the fall, or he created man under a mysterious decree, that he should fall; in other words he ordained the fall, i. e. made such an appointment as secures the event, but in no wise interferes with the free agency of the instruments employed in effecting it."

This doctrine is inferred from Matt. xxv. 34. Rev. xiii. 8. 1 Peter i. 20. but to retort the words which are found in both editions, it is the Rector of Foston, not an Apostle or Evangelist, who says this: or as it is also said in both editions,

"Sir, this is not a fair representation of the text, but a fictitious one. It serves your purpose to represent the Apostle so; but the Apostle does not speak so; you speak so for him."

If any Apostle had spoken directly to this effect, Mr. Vaughan would have produced his authority; the failure of the evidence betrays the weakness of the cause. In the more enlarged argument of the second edition, Mr. Vaughan insists upon the distinction between *ordination* and *operation*, and labours to vindicate his doctrine from the exception, that it makes God the author of sin, and to reconcile it with the accountableness of man and with the freedom of his will, asserting that "man neither constrained nor restrained by God's immediate agency, chooses to transgress and give place to the devil." P. 81.

It is Mr. Vaughan's third position, that the entire ruin of the whole human race took place in Adam, and the recovery of a part only of that ruined race in Christ. By entire ruin he means "infinite guilt, consummate depravity, everlasting damnation, and unqualified helplessness." In these exaggerated terms, it is hard to recognize the moderation of our Article, that man is *far gone from original righteousness*.

Gratuitously, and we will add disingenuously assuming it to be a doubtful and a doubted point in the mind of his adversary, Mr. Vaughan expatiates on the first part of his proposition that all died in Adam, and insists especially upon Romans v. 12—19. It seems hardly possible that any man should overlook or venture to pervert the doctrine of the Apostle in this text, in which if he does not specifically argue, he assumes as a doctrine not to be controverted, that the redemption by Christ is co-extensive with the fall in Adam. To this purpose he compares with singular precision, *the many* who died through Adam's transgression, with *the many* upon whom the gift of God came; the *all* upon whom the judgment of God came to condemnation, with the *all* upon whom the free gift came to justification of life; *the many* who were made sinners, with *the many* who were made righteous. Mr. Vaughan also refers to the text, 1 Cor. xv. 22, which speaks the same language: as in Adam *all* die, even so in Christ shall *all* be made alive. In defiance of the plain and obvious meaning of these texts, it is nevertheless asserted by Mr. Vaughan, "that the two communities are not composed of the same individuals; all mankind are Adam; Christ is an elect and peculiar people." (P. 85, 1st edit. p. 90, 2d edit. see also p. 114—117, 1st edit. 113—121, 2d edit.) Mr. Vaughan further argues, (p. 92, 1st edit. p. 96, 97, 2d edit.) that it was the everlasting purpose of God to recover a portion only of this universally ruined race may be inferred from his dealings with that race and from his express words. We refer the doctrine to the latter criterion: and we have not words to express the concern which we feel, that any Clergyman of the Church of England should be guilty of making so palpable a misuse of Scriptural authorities, as Mr. Vaughan has made. Some of the texts to which he refers

are utterly irrelevant, and relate to the coming of Christ, and to the joy which his coming should diffuse: as Gen. xxii. 18. Isaiah xlix. 6. &c. Others contradict the purpose for which they are alleged, as Acts xviii. 10. xi. 18. Some are texts appropriated to individuals and not of general application, as John xiii. 18. Acts ix. 15, and others have no force, but that which an incorrect translation affords, as Acts ii. 47. xiii. 48. ii. 39. There are some men, whose sallies of wit and pleasantry are apt to recoil; and we would warn Mr. Vaughan before his third edition, to examine p. 212. 231. 1st edit. p. 222. 245. 2d edit. and not to repeat his suspicions, that his adversary does not draw his views of Scripture from the Greek original; that he has been at his English again, and because, forsooth our English translation says, "this or that he must extract from the Apostle's words a testimony," &c.

Mr. Vaughan pursues the argument of a particular redemption through the Epistles, in the same method and with the same success. In a note annexed to a reference to Coloss. i. 20. he declares: "I can scarcely think it necessary to shew the limitation of these universal expressions here, and on Ephes. i. 10. the context so clearly marks it out. *All* is clearly not all mankind; but all the saved, whosoever they be: and that *all* made up of Jews and Gentiles, an event comprehensive enough to be characterized as an universal, and mysterious enough to call for all the admiration he expresses from one who had lived nearly to that moment a bigotted Jew. It can be no surprize that such an one writing with such methods of expression as Hebrews were accustomed to use, (for they dealt in superlatives) should apply such wide expressions to a limited object. *Universals* supplying their own restrictions to *generals*, and sometimes to *particulars*, are common in Scriptures." P. 103, 1st edit. p.

107, 2d edit. The same doctrine is delivered in a note on Rom. v. 15. "Here *many* clearly means *all*, as in some places *all* expresses only *many*." P. 116, 1st. edit. p. 119, 2d edit.

We defer making a second exposure of the infelicity of Scriptural references, by which Mr. Vaughan seeks to establish this "canon of criticism," nor do we charge him with having invented it to serve his purpose. But we contend, that in Romans v. 15—19. 1 Cor. xv. 22. there cannot be from the juxtaposition of the terms any limitation implied in one member of the sentence, which is not implied in the other: and we are prepared to shew from the practice of writers, profane and sacred, that the expression *οι πολλοι*, means not only many, but the many, the great body of mankind, and is equivalent to *all*. Thus our Saviour's language, Matt. xx. 28, that he came to give his life a ransom for *many* harmonizes with that of his Apostle, when he says, 1 Tim. ii. 6. that he gave his life a ransom for *all*. It may suit Mr. Vaughan to assert, "that to suppose him (the Apostle) to mean *any other all*, than that peculiar people, which is taken out of all mankind, Jewish and Heathen, would be to suppose him to assert a falsehood:" but there are three texts on which we are willing to rest the whole proof of this doctrine, in which there is no reference to Jews and Gentiles, and the very reverse of a clause of limitation. These texts have not been overlooked by Mr. Vaughan, although they have not carried to his mind that conviction, which they can hardly fail to produce, where they are not counteracted by the most inveterate prejudice: they are 2 Cor. v. 14. 19. 1 John ii. 2. "The love of Christ constraineth us because we thus judge, that if one died for all, then were all dead, and he died for all:" the universality of the death will not be disputed, and if the efficacy of the death of Christ was not also uni-

versal, the Apostle's argument is as irrelevant, as his language is ambiguous. Again, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them," where the world reconciled is plainly that world whose sins would otherwise have been imputed to it, i. e. all mankind. Lastly, "He is the propitiation for our sins, and not for our's only, but for those of the whole world," i. e. for some besides the elect, for the world; and though St. John can never be proved to use that word in a restricted sense, he prevents the possibility of any misconstruction of his meaning in the present text by using a phrase, than which none can be more comprehensive, the *whole world*.

We are obliged to pass over Mr. Vaughan's fourth proposition concerning the agency of Satan in the fall, and the first part of his fifth, which relates to the sovereignty of God and his electing grace, through which the saved are brought to everlasting felicity. The doctrine of election is principally collected from Romans viii. 28—30, the application of which occupies about fifty pages, and the length of the discussion doth certainly not indicate the skill of the commentator, or the pliability of the text.

We proceed to the doctrine of Reprobation; and, from the tendency of some recent publications to suppress and do away that horrible doctrine, as it was justly celled by Calvin himself, we are indebted to Mr. Vaughan for not passing it over, and for not concealing the *rigours*, which are inseparable from the Calvinistic doctrine.

"It was my intention to pass over the latter part of my fifth assertion with a few solemn remarks; not that I have any fear of failing in the proof of it, but being deeply and awfully penetrated with the sense of its mysterious, alarming, and distressful nature. Sir, though I dare not, cannot deny or impugn it, though I neither *howl* (*blubber*, 1st edit.) over its terrors, nor *blaspheme* its severity, neither fondle its subjects, nor rail at its maintainers—*ad*

and expressions, which may subsist, let me tell you without any real heaviness and sorrow of heart,—I most solemnly assure you, that it is with great reluctance and repugnancy, I am now dragged by you into its discussion, and should most gladly spare myself the pain of entering at any length into the examination of its root and branches.

"Sir, I perfectly agree with you and Calvin, that the doctrine of Reprobation is inseparably connected with that of Election, and springs from it as a corollary from a proposition proved, though I should rather describe it as a twin and connate branch, shooting out from the same parent stock of everlasting decree. If election ensures the manifestation and infusion of a grace, which is necessary to salvation, but confined to the foreknown and predestinated depositaries of God's special favour; those who are not the objects of this favour, and consequently do not receive this grace which is necessary to salvation, must be left in a state of disfavour, rejection, or reprobation. We may vary the name, but the substance must ever remain: an *elect world* implies a *non-elect* or *reprobate world*." P. 178—180. 2d Edit. P. 173—175. 1st Edit.

The expression is inaccurate: in the ordinary meaning of the word, an *elect world* leaves no room for a *reprobate world*: but an elect people does imply a reprobate people, and if the proposition be thus restricted, Mr. Vaughan and Mr. Beresford are agreed; "Election necessarily implies reprobation." This is a conclusion which cannot be invalidated. But Mr. Vaughan does not leave the doctrine to be inferred; he labours to confirm this inference by direct proof, and accumulates a long series of texts in its support, drawn up with all the formality of inverted commas and marginal references. The formidable appearance of this marshalled host soon wear away; no nearer approach, we found a multitudinous assemblage composed of conscripts, forced into the service, and ready to embrace the first opportunity of deserting; of invalids, appalled and fainting at the remembrance of former conflicts; of convicts, so unwittingly chained together, that the one could not be

wounded, but the other must be slain, and of foreigners who appear to have been enlisted, only to betray their officers, and to revenge the wrongs which they endured. In a word, the authority of the Scriptures was never used more unwisely or with less effect, than in the collection of texts, which are huddled together in support of the doctrine of reprobation. What has this doctrine to do with the threatened rejection of the Amorites, "Gen. xv. 16." or with the predicted unbelief of the Jews, and their rejection of the Messiah? "Matt. xi. 25. xiii. 15. 11." The last text is obviously inapplicable to the condition of Christians, to whom the parables which the Jews did not understand, are unfolded in the Scriptures. What connexion is there between reprobation and the corruptions of Christianity, "2 Thess. ii. 11." or the last judgment, "Romans ii. 5. Acts xiii. 21." which of itself is capable of destroying reprobation from the very roots. I see texts are recited because they contain the word ἀποκρίμασι translated reprobates, but signifying without judgment or capacity of judging. Περὶ γενεαμενώνων who had been *written of* by the prophets, and who had fallen into condemnation, not "fore-ordained to this condemnation," is another cited authority. Several texts are misapplied; others quoted incorrectly, and Mr. Vaughan's interpretation of the substance is substituted for the text itself, in which manner six texts of St. John's Gospel are recited consecutively in another part of the work. But it is an instance of temerity, which almost exceeds belief, that the text, 1 Thess. v. 9. "For God hath not called us to wrath, but to obtain salvation," is rendered by Mr. Vaughan: these are "those, whom God hath appointed unto wrath."

It was in the quotation of scriptural authority, that we hoped Mr. Vaughan's second edition would be more correct than the first, and that

some friendly pen would point out its aggravated inaccuracies; and we were astonished on the first examination of it to observe, that although the scriptural argument had been enlarged by new quotations, it had received NO correction. The first text quoted in both editions, to prove the existence of a reprobate people, is Ephes. ii. 3, "children of wrath." This is a text, which every child who has learned the Catechism may explain, and which the veriest novice in Greek can translate, and shew to refer to a former state, to the natural state of the Ephesians before they were converted, and washed in the laver of regeneration. But it is not enough to misapply a single text, though the misapplication be repeated; and in the second edition a new quotation is added, and the passage stands thus: we read of "the children of wrath," "in whom the wrath of God abideth:" the former text refers to the natural condition of the Ephesians before their conversion, the latter to the judgment of God upon the Jews after their unbelief: and what has either of these texts to do with a reprobate people? If texts of Scripture are thus wantonly attached and detached, there is nothing which may not be deduced from the Scriptures. The latter part of Psalm xiv. 1. establishes atheism: Matt. xxvii. 5. duly combined with Luke x. 37. will furnish scriptural authority for suicide, as Bp. Horne remarked to David Hume, who was an adept in Mr. Vaughan's mode of quotation.

It is tedious to dwell on such falsification of evidence, which would invalidate the proof of the most authentic doctrine, and is sufficient to destroy for ever the Calvinistic article of a personal reprobation, and with it the kindred doctrines of a personal election, and a particular redemption. We are free to admit and to contend for the election of nations and of people, as of the Jews and Gentiles; we will admit

also the election of persons to execute the purposes of God, and so Paul was a chosen vessel to convey the divine mercy to the Gentiles. But we confidently deny, that there is any election of some persons to everlasting salvation, or any reprobation of others. We are certain that such reprobation has not been, and cannot be proved by the texts which Mr. Vaughan has produced, and we must decline following him through his statement of the progress of reprobation, or accompanying him in the more elaborate attempts, which he has made in his second edition, to reconcile his doctrine with the Scriptures and with the divine attributes, and to redeem it from the charge of a pernicious and immoral tendency.

Our objections to the Calvinistic doctrine remain unaltered by any thing which Mr. Vaughan has written in its vindication. We need not to authenticate our objections to it as a doctrine which has no adequate support in the Scriptures: and we further renounce it as a doctrine inconsistent with the divine attributes, and which is at variance with itself, and therefore cannot be true nor of divine revelation.

Instances of this contradiction are afforded by Mr. Vaughan.

P. 197. 1st Edit. and P. 205. 2d Edit. It is said that the Calvinistic doctrine "represents God as the just God, who without respect of persons, rewards the righteous and punishes the wicked." But page 185, 1st Edit. and 193. 2d Edit. "God has everlastingly decreed not to give to this lost people that grace which he has everlastingly decreed to give to them that are found." See also P. 124, 125, 1st Edit. and 129, 130. 2d Edit.

Again, P. 197. 1st Edit. and 205. 2d Edit. "It represents him as the merciful God, who offers mercy to all his rebellious creatures of mankind." But P. 174. 1st Edit. and P. 179. 2d Edit. "If election ensures the manifestation and infusion of a grace which is necessary to salvation, but confined to the foreknown and predestinated depositories of God's special favour, those who are not the objects of this favour, and consequently do not receive this grace,

which is necessary to salvation, must be left in a state of disfavour, rejection and reprobation."

Again, P. 193. 1st Edit. and P. 200. 2d Edit. "In all cases the agency on God's part is negative rather than positive; always indirect but never immediate." But P. 182. 1st Edit. and P. 189. 2d Edit. "The Scripture does not hesitate to declare God's hardening, blinding, infatuating counsel, whereby he first stultifies those, whom he means to destroy."

"The following sentences, extracted from four consecutive pages 124—127. 1st Edit. and 129—132. 2d Edit. exhibits a new view of the perfections of the Father of mercies, and God of all consolation.

"To his counselled will as its ultimate source, is to be traced the origin, progress and termination of the work of restoration, in every restored individual; and to the same counselled will as its ultimate source that inflexible adherence to sin and apostasy, which is found in the justly condemned unbeliever."—"The other part of the damned community he leaves in their ruin. It is not consistent with the manifestation of his perfections, that he should exert his grace and power in delivering them: it is unto a more full manifestation of his perfections that his wrath abideth on them."

"In what shall God be all in all, if not in the salvation and damnation of his moral creatures?"—"Can I suggest any other ultimate reason why one man should reign in heaven, and another be tormented in hell, than that God has thereunto severally appointed them!"

These and many more contradictions and impieties, inseparable from the Calvinistic doctrine, might be extracted from the pages of Mr. Vaughan. At some future time we may probably revert to the subject, and shew that Mr. Vaughan is at variance with himself, with other Calvinistic writers, with the liturgy of the Church of England, and with the Holy Scriptures. He has warned us not to reason, unless we aspire to the heights of supra-lapsarianism, or would sink into the abyss of Socinianism: and in the conviction that he has established his position, he precludes us from drawing any other view of the divine attributes from

the Scriptures, than that which he has exhibited. These are confident assertions; but we are not easily intimidated, and we do not despair of practically refuting them.

Practical Sermons on various Subjects, chiefly designed to illustrate and enforce the Principle of Christian Responsibility. Cadell and Davies. 7s. 1819.

WE cannot venture to assign such an unworthy motive as fear to the conduct of any preachers of Christianity, and therefore we must attribute the anonymous publication of sermons, tracts, and pamphlets, either to an excess of modesty, or to a want of judgment. For certainly if it be an author's object to do good by his writings, his chance of success will be much increased by the appearance of his name in the title-page. And we are sure, that if the enemies of religion in general, or the opposers of any individual Church, were to prescribe such measures as might be most conducive to their different designs, there is no plan short of actually silencing their adversaries, which they would more readily adopt, than that of compelling them to publish nothing with their names. The writings and the lives of our eminent divines, derive mutual support from each other; more than half their weight would be lost by a separation. And as the principles from which this fact proceeds, are the common principles of our nature, we need not scruple to apply them to the works of contemporary authors, without any precise limitation. In a few cases, where the passions are interested, and public curiosity is roused, and in many where the design is not to do good, but to do evil, the concealment of the author may increase the circulation of his book; but it may be still said, that such a proceed-

ing is generally imprudent, and we hope that the success which the volume before us is calculated to obtain, will not tend to strengthen a practice among clergymen, which is already less uncommon than it ought to be.

Having thus shewn an inclination to find fault, by our remarks upon the title-page, we shall proceed with greater boldness to the remainder of our task, which will happily be of an opposite nature.

Among the various discoveries which escaped the sagacity of our forefathers, but which have been brought to light by the exertions of modern acuteness, we may reckon the insufficiency of the principles commonly held by our Clergy, to produce holiness in the teachers or the taught. The history of this discovery has not yet made its appearance; but the facts upon which it rests, are pretty generally known. They are the certain, but lamentable existence of profligacy, indifference, selfishness, and sloth, among the professors of a faith which should be followed by other fruits; and the equally notorious, and not much less lamentable, prepossessions which are felt in favour of principles to which ours are diametrically opposed. But as these principles have no more succeeded in bringing the world under the influence of religion, than other doctrines of which the failure is exaggerated with so little scruple, the appeal to experience can never set the question at rest; and unless it can be shewn, that the tenets of the Church, neither have been applied, nor can be applied, to foster genuine piety, and to encourage *vital religion*, her children should not be seduced into the irregular bye-path, of which she has so distinctly warned them to beware. The best means of securing obedience to her voice, is to give proof of the reasonableness of her commands; and every one who exhibits the powerful mo-

tives to holiness, and the awful denunciations against vice, which are furnished by the regular doctrines of the Church, may be numbered among those who, without exposing themselves to the risque of party spirit, or controversial violence, assist in building up the walls, which require to be heightened from day to day, against the newly invented engines of their besiegers.

The author of the sermons on Christian Responsibility, whether intentionally or not, we cannot pretend to determine, is clearly to be reckoned among this useful class of writers; he has taken baptism, "the seal of our Christian covenant, and the instrument as well as the emblem of our Christian privileges," (p. 23.) for his extensive and solid foundation; and he has raised upon it a consistent and finished system of Christian instruction; he has applied the admitted principles of the Gospel to the conduct of its various professors; and has contrasted the strictness of the rule and the remissness of the performance. With uncompromising firmness and true evangelical sincerity, he has warned the formalist and the careless, as well as the profligate, of his danger; and he has questioned his hearers with severity, and exhorted them with warmth, without descending to the familiar vulgarisms of the fanatic, or diluting the Gospel by a mixture of philosophy and sentiment.

There is nothing particularly remarkable in the subjects he has chosen; the miracle of giving sight to the blind, (John ix. 7.) the profitableness of godliness, the Pharisee and the publican, the unprofitable servant, the parable of the tares, idolatry, the character of David, the parable of the sower, the sacrament of the Lord's supper, and the necessity of a strict adherence to the communion, and a regular attendance upon the ordinances of the Established Church, may be briefly stated as the contents of the

thirteen discourses into which the volume is divided.

As the great excellence of them all, is the force and closeness of their application, a mere analysis of their contents would convey no just idea of their character; we shall, therefore, confine our attention to the sixth and the tenth upon the parables of the tares and the sower, and shall extract passages from both in support of the opinion we have advanced.

In the former, after having adverted to the answer with which we are furnished by Christianity to the sceptical arguments from the existence of evil, to the time which the enemy chose for sowing his bad seed, viz. when men slept; and to the points of resemblance and dissimilarity between individual Christians and the Church at large, the author proceeds to examine the nature of the temptations into which we are likely to fall, through a want of Christian vigilance,

"It is in an indifference to the tendency of every action that does not bear upon its forehead the stamp of positive criminality, in an insensibility to the gradual encroachments of indolent or evil habits, that this dangerous sleep of the soul consists. It is in an artful and delusive distinction of venial transgressions from mortal sins, that the tempter spreads his most fatal snares; and leads us from step to step in the path of destruction, by the inviting but insidious question, 'is it not a little one?' It leads us to regard with indifference and unconcern, those daily and hourly transgressions of the Divine law, which we flatter ourselves, that human corruption has rendered inevitable even to the most vigilant piety; to indulge in them without scruple, to perceive them without compunction, to confess them without amendment; or to live in the cold and indolent observance of external decencies and prescribed forms; and on this specious regularity of conduct, which we proudly contrast with the excesses of acknowledged and abandoned sinners, to build a presumptuous claim to the Divine favour, a vain and extravagant expectation of future reward." P. 143.

"Another great danger attending the state against which I have been endeavouring to warn you, is that it is a state of self-

deception. The declared sinner knows and feels his guilt, acknowledges his lost and wretched state, and throws himself upon the Divine mercy for pardon. But he who owns no sin, has no forgiveness to solicit. He stands before his Maker in the presumptuous attitude of the Pharisee, and thanks him that he is not as other men are! He feels no guilt, he deprecates no punishment; knowing himself exempt from great and flagitious crimes, he indulges in the proud self-complacency of virtue, and reflects not that in the evil dispositions of his heart, the seeds of every crime may be implanted. He owns, indeed, his participation in the universal corruption of man, and professes a vague and general trust in the mercy of God, and the merits of his Redeemer. But he looks to that mercy and those merits only as extended to the infirmity of his nature, in a release from the sentence of original condemnation, and virtually denies the Lord who bought him, in disclaiming that specific and personal interest, which conscious unworthiness, only can feel in his blood and intercession. 'They that be whole,' says our Lord himself, 'need not the physician; but they that are sick.'

"While fear and vigilance are thus laid asleep, by the vain and presumptuous confidence of safety, the enemy continues his silent encroachments, and by the allurements of small and apparently innocent indulgences, leads, step by step, to such as are criminal. In an indifference to venial faults, in a contempt of minor duties, he fosters and strengthens the corrupt propensities within us; which religion must controul before she can eradicate. He weakens the vigour of the soul; exhausts all her spiritual energy; quenches her hope, cools her faith, deadens her charity; sows, in the very essence of her being, those seeds of sin and corruption, which will not fail to produce the fruits of sin and death. By daily habits of pleasure, he lends new strength to sensuality; by the promise of riches and honours, he ministers to avarice and pride; by poverty, he provokes to discontent; by abundance, he incites to intemperance and presumption. He assumes every disguise; he employs every artifice; he masks his temptations under the appearance of things indifferent, or innocent, or necessary. He deceives the first parents of mankind by the promise of knowledge, the fairest object of rational ambition; he tempts the Saviour of the world himself by the proposal of a miracle to satisfy his hunger.... And by what argument does the tempter solicit to this indulgence in petty transgressions?

By the very same argument that deceived the first pair in Paradise—and brought a sweeping sentence of condemnation upon the whole human race. 'Ye shall not surely die!' A just and merciful Creator will not punish you for enjoying the blessings he has bestowed, or for indulging the affections he has implanted. The festivity that but stops short of intemperance; the levity that but borders upon profaneness; the impurity that but taints the imagination; the anger that but expends itself in words, are light, and natural, and pardonable offences, and will not be rigorously punished by a judge who knows your infirmities and has felt your temptations!—Oh, listen not to the voice of the deceiver, listen rather to the warning of your Judge himself, who, in his divine foresight, has provided an express direction in every one of those cases. Study his law as your rule of life, and take his holy example for your model. 'Watch and pray, lest ye enter into temptation.'" P. 152.

From the sermon upon the parable of the sower, we extract the following pointed descriptions of men to whom that parable applies. Those by the way-side in a nation which inherits Christianity from its parents, are

"1st They who call themselves Christians, because their fathers have been so; and attend the public services of the Church from fashion, or custom, or decency, or idleness. They hear the word indeed, but they understand it not; they hear it carelessly and without regard, they never make it the subject of private study or serious meditation. Their task discharged, their hour elapsed, they banish the warnings of the preacher from their thoughts the moment his voice has ceased to sound in their ears, and return to the follies and vanities of life, unrepentant of the past, and careless of the future. Or, if the force of a close and earnest exhortation has touched some jarring chord in their consciences, they quarrel with the saucy freedom of the admonition, and exclaim, with the Jews of old, 'Prophecy not unto us right things—speak unto us smooth things—prophecy deceits.' We dare not tell these men that they are practical infidels; they will adduce their attendance upon religious services as a proof of their religious sincerity; forgetting that they are commanded not only to hear the word, but to take heed how they hear it. And let them take heed that the pride or levity which closes their hearts against the exhortations of the ministers of

the Gospel, be not a suggestion of him who is diligently watching to snatch away the good seed which the God of the Gospel has implanted. . . . They hear, indeed, of death and judgment, and they allow them to be awful subjects; but they flatter themselves that the one is remote, and the other uncertain, or perhaps they look around upon their neighbours, and in a number of companions in danger, they feel a false and treacherous security. . . . While in truth, "It is not enough that with the mouth you formally confess the Lord Jesus Christ. It is not enough that you reserve your religion as a wedding garment for sabbath days only. Your life is his gift, and to his service you must devote it; your souls are bought with his blood, and on his conditions you must redeem them." P. 234.

The second description of religious deficiency characterized by our Lord in the parable, is summed up in these words:—

"There are few believers in the Gospel so insensible to their own interest and happiness, as not to rejoice in its promises, and to accept a covenant which holds out to them such glorious advantages. But when the conditions of this covenant are to be performed; when the dearest pleasures are to be resigned; when the strongest passions are to be controuled; when the steps of a crucified Master are to be followed through whatever thorny paths they may lead; when the present restraints and reversionary promises of the Gospel are to be opposed to the indulgences, and the interests, and the fashions of the world; I fear, my brethren, that many, very many, among us, will be found to have forsaken the narrow way, which alone leads to everlasting life; while we flatter ourselves that we are safe in the joy with which we once received the good tidings of salvation, and mistake a sentimental and superficial religion for that active, and animated, and all-pervading principle, that honest and good heart, which can alone bring forth the fruit of patient, and steady, and consistent obedience." P. 237.

The subject is pursued with great earnestness, and at no inconsiderable length; and is wound up by a severe but appropriate warning against the guilt and danger which are incurred by inattention and levity in the discharge of devotional duties: we extract the concluding passage.

"There is a circumstance attending such conduct even more alarming than its actual criminality. It is a sure forerunner, if not too often an indication of that hard and impenetrable state of the heart, represented in this parable under the similitude of the beaten way. A state in which charity itself suggests no ground of hope, a state in which mercy offers no promise of pardon. Those who resolve to persevere in such practices, and to continue in such a state, should at least be consistent, and disclaim the judgment which they despise. They should absent themselves from a place where they have no business, and not interfere in a matter in which they have neither part nor lot. The God whom they seek not, will not be found of them; the gate at which they knock not, will not be opened: their very participation of the means of grace will serve but to aggravate their condemnation by adding the sin of hypocrisy to their other offences." P. 257.

The *XI*th and *XIII*th sermons, upon the text "It is good for us to be here," *Matt. xvii. 4.* are employed in considering the advantages and excellence of the Established Church; and the means by which it may be most effectually supported. In the discourse which more particularly embraces the latter consideration, after the principles of toleration have been laid down, it may perhaps be said, with too little qualification, the Church is pronounced secure above all danger, by her doctrinal purity, against the attacks of her enemies, and only exposed to hazard from the injuries of her children and the reproaches brought upon her by her friends.

We cannot doubt that this opinion is too broadly expressed; and, probably, the author would not wish to be literally understood. If his words are construed somewhat freely, we shall not attempt to controvert them; neither shall we question the propriety of rebuking those members of the Church, who are more zealous for her welfare, than for their own spiritual improvement. There are, unhappily, too many such to be seen in the country; and the good principles and good sense of the author before us, leave no room to doubt

that his observations were required by the state of the flock to which they were addressed. If, however, the sermon be applied to the Church of England at large, not to the particular division of it with which the author is connected, we do not hesitate to say that it has one striking deficiency: it passes over the injuries of some of her children with a much less degree of reprehension than they deserve. Their conduct is alluded to and blamed; but a more decided remonstrance against their behaviour, would not have been misplaced in a discourse which comments with so much severity upon the errors which they have escaped. In fact, the immediate purpose of the preacher would have been forwarded by such a remonstrance; his expostulations with that class which confounds strictness and puritanism, would be strengthened and made more effectual, by shewing that they ought to be kept distinct; and false charges of enthusiasm would be rendered more odious and indefensible, if he had shewn the serious nature of the imputed offence, and warned his hearers against the consequences that follow in its train.

A Reply to Letters illustrative of recent Transactions in the Town of Midhurst: including two Letters from the Rev. Thomas Lloyd to the Rev. John Sargent, and an interesting Account of the recent Conduct and present State of the Rev. Robert Taylor, late Curate of Midhurst. By Richard Lloyd, A.M. Vicar of St. Dunstan in the West, London; of Midhurst in the County of Sussex, and late Fellow of Magdalen College, Cambridge. Price 2s. 6d. Rivingtons. 1819.

THE subject of this pamphlet has been amply discussed; and we have no desire to enter into the personal controversy which it involves: we

should probably therefore have abstained from recommending it to our readers, had not two circumstances shewn the propriety of a contrary conduct. One of these is the introduction of the Letters of the Rev. Thomas Lloyd, and the other is the recent conduct and situation of Mr. Taylor.

It is not intended, in the remotest degree, to slight the superior abilities, and more substantial claims of the author of the Reply. To us he appears to have made out an unanswerable case, and to have enabled every inquirer to discover on which side the truth lies; his warmth cannot be thought inexcusable when we remember his provocation, and if his adversaries complain of being handled with severity, they may be told that they were the assailants, and must take the consequence of their temerity.

But no objection of this sort can be made to the Letters from his brother; a gentle though decided spirit pervades every part of them, and we know not where the Clergy can find more useful advice than in the Letters from the Rector of Lewesden to the Rev. John Sargent. We shall extract the greater portion of the first, and most heartily lament that it has not been attended with the desired effect.

"You are pleased to ask my judgment upon the part you have acted: I will give it you without reserve; it is this:—that your conduct both towards my brother and Mr. Taylor has been a manifest violation of what was due from you to your own Church, and to them as your fellow ministers in that Church. She has assigned to each of us our particular province; the commission you have received extends only to your own parish, not to others; it warrants no intrusion into the part of the vineyard entrusted to their culture, so that you have transgressed ecclesiastical order, and the very rule from which your authority to exercise your ministry is derived. Of course this rule precludes not the interchange of good offices and mutual help between you and your brethren; but it forbids your breaking in upon their sphere against their will. This you have done knowingly and intentionally, and in a man-

ter also to which you well knew them to be opposed—without paying any regard to their opinion, or to their general character, which cannot be deemed unworthy of their sacred office, or to the long standing of one so much your senior in the ministry. You have endeavoured to over-rule them in their own parish, and to exert an influence in Midhurst paramount to theirs, and directly subversive of it: for had you succeeded in your object, a principle of disunion must have inevitably arisen between all those individuals that joined you and their own ministers; and the seeds of separation thus sown, it is not difficult to foresee the consequences. I cannot view this attempt in any other light than as most unbecoming, disrespectful, unkind, and full of offence. Irritation ensued, and was there not a cause? Could an enemy to my brother and Mr. Taylor have aimed a more fatal blow at their future usefulness and comfort? They were *severely* treated,—rather as aliens from the commonwealth of Israel, than as brethren—members and ministers of the same Church. Such is my deliberate opinion. I do assure you, my dear Sir, it is not without real pain that I find myself obliged thus to speak of the conduct of one, whom I nevertheless honour for the leading motives, by which I consider him to be actuated. In the ordinary tenor of your life, I am sure you are incapable of behaving in an indelicate, unfeeling, and rude manner; I ascribe it to the influence of those persons with whom you have connected yourself, or rather to that party spirit you have unfortunately imbibed. Should the Bible Society persist in requiring of its members services, directly at variance with the injunctions and authority of the national Church, this will be a plain proof of decided hostility, and I scruple not to affirm, that you cannot conscientiously with your duty to that Church continue your support to such a Bible Society. For it cannot but reduce you to the necessity (as I perceive indeed it has done in your note to my brother) of taking your stand on broader ground, than your subscription and solemn promise of canonical obedience will allow to you. But this will be nothing less than to pass out of your own proper character into that of a dissenting minister. Alas! what is man, in the ardent pursuit of a favourite object,—how often will he go into things from which, in the more full and tranquil possession of himself, he would be utterly averse. Nor is real spirituality of mind any security against such oversights and errors when thus circumstanced. For strong affections are in their nature im-

patient and short-sighted, and if we surrender ourselves to them they will not fail to carry us out of the right path, whatever be the end in view, and howsoever spiritual and exalted.

“It is in this way, that I account for the present state ‘of the religious world.’ Zeal is a fine but dangerous principle, especially when it is become fashionable, and the tide of popular favour runs high on its side. Christianity is then too apt to be resolved into the exercise of it, or, at least, that part of Christian duty is disproportionately regarded, and then in the same degree is there likely to be a deficiency or non-conformity with respect to other no less essential parts of his duty. Hence it is a practical truth of great importance, that our best feelings contract pollution when they exceed certain limits and boundaries. Every fine sentiment ought to be qualified and circumscribed by others, by which means a sobriety and consistency of feeling is preserved in the mind. For want of this necessary adjustment, religion has often degenerated into enthusiasm, and been debased by large mixtures of natural corruption, which are imperceptibly carried into the expression of it.” P. 40.

Let us now turn to Mr. Lloyd's account of the recent conduct and present state of his late curate.

“I think it expedient and even due to the public welfare, to my sacred profession, to the best interests of my parish, and to the past services of Mr. Taylor, to throw some light upon his recent conduct, in his awful and notorious abdication of Christianity and consequent secession from the Church. I have already observed, that in the course of the autumn of last year, he was, during my residence at Midhurst, and the pending conflict with the agents of the Bible Society, frequently agitated and depressed. He had, however, when I left him, in the month of November, nearly recovered that tone of vivacity which characterised his conduct, and the parish at large was cordially disposed towards him, and I entertained sanguine hopes that he would proceed in his ministerial duty with his usual delight and comfort. I was disappointed in these expectations; his sensibilities had been deeply wounded, and he was deprived of some sources of social and confidential intercourse to which he had been long accustomed, and which seemed almost necessary to his lively and communicative cast of mind. Being thus unhappily thrown upon his own independent reflections and perturbed feelings, at a period

when a kind and judicious friend would have been of inestimable value to him, these secret cogitations (to which his active and rather desultory mind had never been habituated) imperceptibly awakened the seeds of a malady which he inherits, and he began to form associations unfriendly to Christianity; he confounded the nature and genius of our holy religion with its corruptions. They were identified in his distempered fancy."—"Under this morbid influence, and the superficial reasonings, and illegitimate conclusions produced by it, he began to be more domestic, and he unfortunately at this time lived in a house of his own, which he had handsomely furnished, in sanguine hopes of spending his days at Midhurst. Destitute of the resources of a family to which he had been long accustomed, he had a greater opportunity of brooding over his gloomy and dangerous speculations, and in this temper of mind he procured a variety of books of an infidel character, and began to read them with a secret prepossession in their favour. Toland and Volney, Hume and Gibbon, Middleton, Priestley and Belsham, &c. were almost the exclusive subjects of his study and meditations. He sailed down the current with considerable rapidity, having the tide of his prejudices and passions flowing in that direction. During this period he undermined his faith in the Christian religion; his ardent love to his sacred profession abated; gloomy suspicions and scintillations of infidelity multiplied fast upon him, and as he advanced, assumed a more systematic and terrific form, and in the month of May he found himself landed in the regions of deism. During this time until his resignation of his curacy, he suffered painful conflicts in his mind as he was performing services inconsistent with his views and convictions. In the month of July he resigned his situation in the Church, and abdicated Christianity, and announced his abdication to the Bishop and Archdeacon of the diocese, and sent it in strong and obnoxious terms, to be inserted in the Hampshire Telegraph." P. 52.

Mr. Lloyd then repaired himself to Midhurst, and the result of several long conversations with his late curate was a conviction in which we can readily acquiesce, that Mr. Taylor was no longer in the full possession of his faculties. His violence for some months knew no bounds.

"He composed a deistical pamphlet which he meant to publish, and this pamphlet was intended to emancipate the nation from spiritual bondage, whilst it would enrich himself and immortalize his name."—"Under a sudden impulse of mind he went to London without any antecedent communication of his purpose."—"His visit did not succeed according to his wishes. He could engage no bookseller to print his deistical pamphlet, and was advised by the Unitarians and Socinians to modify it: some of them insidiously complimented him upon his 'calm and candid mind,' and invited him to come among them, as they would gladly admit him, if he would only admit the resurrection of Christ into his creed; all other miracles he might reject. But he was consistent in his principles as a theist, and told them that Christianity was either true or false, and that there was no intermediate ground. He perceived in them all a most implacable hatred to the Church, which secretly offended him, as he uniformly maintained, that if the Christian religion be true, it was represented and maintained in our Ecclesiastical Establishment with greater purity than under any other form. One Socinian congratulated him as being 'in a most promising state of mind,' and informed him that he was disgusted, not with Christianity, but only with the corruptions of it; and he had no doubt that they should soon have him among them, as he had already emancipated himself from hereditary prejudices, and was under the independent guidance of reason. He had also a liberal offer of a chapel, if he would but return to the Christian faith, and in which he might adopt as much of the Church service, and of her forms, as he pleased. But this mongrel situation he rejected, having a decided preference to the Church of England upon the assumption of the divine authority of the Scriptures." P. 62.

Returning into the country under the severest disappointment, he determined to spread his tenets without the assistance of a bookseller; and to give Sunday-evening lectures upon deism in the town of Midhurst. Mr. Lloyd's remonstrances upon the subject were treated with very little ceremony; and in a state of mind which it is not possible to denominate sane, under the influence of a friend who is represented as an obstinate sciolist, and who possessed a considerable number of

books, without a correspondent ability to digest their contents, Mr. Taylor commenced his new species of instruction ;

"He was well attended at first out of curiosity, but the numbers soon decreased, and the lectures themselves ceased. He made six or seven converts among the Methodists: he informed me that they became an easy prey; they were soon converted by him, as they were under no moral discipline; in the habit of indulging their fancy and passions, and were actuated by a spirit of low religious republicanism."

To the credit of the town of Midhurst, a sentiment of moral indignation was called forth by Mr. Taylor's conduct; and the vicar had more difficulty in restraining the opposition of his flock, than in defending it from such an unexpected and unwarrantable attack.

The reader will joyfully turn from such scenes as these, in which men of no small reputation among the sect to which they are attached, played a part so unworthy of their Christian profession, and in which Christianity itself was wantonly insulted and opposed, to the account of Mr. Taylor's return to reason and religion. The feeling and beautiful language in which Mr. Lloyd has pourtrayed the first glimmerings of returning light, deserves to be quoted at full length; but our limits warn us to forbear, and we must be content only to be told that

"His infidelity, which partook of the irregularity of a mind that had lost its balance, began to subside; and no sooner was this veil of delusion removed, than a reflux of his Christian principles took place more quickly than his awful departure from them. The latter was not marked by the slow gradations and characteristics of a cold-blooded infidelity, so neither was his return the effect of a calm investigation of the external evidences of Christianity. It arose from constitutional causes; that fever of intellect which so suddenly plunged him into the depths of scepticism, abated; the phrenzy of his imagination subsided; and his mind, no longer enchained by the malign influence of a distemper, aggravated, doubtless, by

the malicious devices of the great spiritual adversary of man, opened to conviction, to remorse, to penitence; emerging from the realms of night, it began to descry in the distant horizon, the dawn of a returning day. The revulsion was great, affecting, overwhelming. How consoling, after what I had witnessed, to hear the language of deep contrition; to behold his tears of penitential sorrow, and to contemplate his disconsolate mind relieving itself in prayer and in praise to that Saviour whose divine majesty he had so lately insulted, and whose religion he had publicly renounced! Shall not man rejoice over a spectacle which creates joy in heaven among the angels of God!" P. 73.

An Autumn near the Rhine; or Sketches of Courts, Society, Scenery, &c. in some of the German States bordering on the Rhine. 8vo. 524 pp. Longman. 1818.

THE little interest felt in this country concerning the recent alienations of German territory, may probably be traced to a general conviction of the necessity of some change, and an ignorance of the facts upon which each particular change must depend. And when we consider that these facts were the actual and comparative state of some of the principal protestant countries in Europe; of countries with which England had been once intimately connected, and which were again about to open their gates to her manufactures, this ignorance requires as much explanation as the want of interest which it produced. Of course it may be attributed, in a great measure, to our long exclusion from the continent; and when peace became the signal for a whole nation to tour, it was natural enough to prefer Paris and Florence to Munich and Heidelberg. Even the beauties of the Rhine were a matter of secondary importance, when they were merely an introduction to the scenery of Switzerland, or when they were visited at the conclusion of a journey by travellers, who had reach-

ed the highest points of elevation in the middle of their course. The private individual who was on his road to St. Peter's, could no more waste his time in examining a German cathedral, than public attention, which had been so long occupied with the convulsions of Europe, could turn to investigate with a microscopic eye, the comparative merits of Hesse Cassel and Hesse Darmstadt.

Of course it does not follow that this indifference will continue; and there are several circumstances which may reasonably be expected to remove it. The recent adjudications of territory are so many experiments, upon the success or the failure of which many important interests must hinge. If the grafts which have been made upon the old German stocks, become firmly fixed in their new situations, if the subjects of Prussia, Wirtemberg, and Baden form an attachment to the governments under which they are placed, it is evident that these powers will have a different weight than they formerly possessed; and the adjustment of it either in peace or war will be a subject of refined speculation. If no intimate coalition takes place between the old territory and the new, their future dismemberment may be easily predicted: and here again will be a fine field both for the speculative and the practical politician. These external changes must also inevitably affect the internal condition of Germany; and states which were the first to throw off the shackles of Rome, and have again been the first to unite the Lutheran and the Calvinist, may be reasonably expected to take a prominent part in the farther opposition which awaits the successor of St. Peter.

To such persons as are inclined to indulge in any of these anticipations, the *Autumn near the Rhine* will convey valuable information; while as an entertaining, though somewhat tedious, description of manners and

scenery, it will amply repay the trouble of the general reader.

The volume is broken into letters to which no date is affixed, and it requires some little attention to follow the tourist on his journey. As the letters bear evident symptoms of having been retouched many months after the autumn to which they refer, it is to be regretted that the whole work had not been arranged with more perspicuity, and some of the numerous repetitions curtailed.

Frequent allusions to former days, and short but intelligible sketches of recent events, prevent our attention from flagging as we travel from one state to another; and the dulness which might be anticipated in the details of a petty German court, is relieved somewhat too freely by anecdotes of the families which preside over them. The Grand Duchies of Hesse, and Baden, and the kingdom of Wirtemberg, are the principal scenes of our author's peregrinations; and the details upon them all are sufficiently complete. A regular abstract of the volume would lead us beyond the limits to which this article must be confined, but we shall endeavour to give such extracts from different parts of the work, as may shew the sort of information which is collected, and the method in which it is conveyed to the reader.

In the towns which had been garrisoned with French before the downfall of Buonaparte, there appears not to exist that degree of joy which might be expected at the expulsion of their tyrants. At Mayence much blame was attributed to the Austrians and Prussians for having no money to spend; a fault from which French soldiers seem to have been always free; and at Frankfort which has regained the antient privileges and constitution of an imperial city, a half-concealed regret of the past days of war and activity was occasionally to be observed.

"On the occasion of the arrival of Napoleon or any of his generals, money was

scattered about with a profusion by which all ranks profited. When a body of French troops approached, the poor mechanics and little shop-keepers would rush out of the gate to meet them, sure to return loaded with the prices of their small merchandize which the soldiers would eagerly purchase. Now the complaint is that every thing is stagnant, the nobility poor, the merchants impoverished, the manufacturers ruined by the English rivals; and the scantiness of expenditure thus produced is by no means made up by the ambassadors of the diet, who live with that mixture of ostentation and narrowness so common among the German nobility." P. 64.

The failure of the crops, though not enumerated here, is stated in another place to have produced much distress upon the banks of the Rhine; and to this, in addition to the first effect of English competition upon the profit of the manufacturers, we may reasonably attribute the popularity of the French.

That the exclusive aristocratic spirit of the southern German states is upon the decline, can admit of no doubt: our author attributes it in great measure to the late political convulsions.

"The intercourse of the grave race with the revolution and its sons was well calculated to rout them out of some of their obsolete systems. If it was startling to a decorous German to see his sovereign and haughty court proceeding to the frontier to welcome with cringing submission the approaching Protector of the Rhenish Confederation, or retiring princesses, maids of honour and all, to the Golden Sheep or the Red Bull in a provincial town, to avoid encountering in the residence a domineering French general, who had perhaps been a shoe-black, it was hardly less so to see a high born delegate incrustated in ribbands and crosses, and armed with credentials half occupied by the enumeration of his titles, set out on a trembling mission to head-quarters to negotiate with an aide-camp or secretary who would have perhaps been puzzled to swear to the names of both his parents. It is owing to these causes that, with the exception of eligibility to great household offices at some courts, and the grand crosses of some strict orders, a title of the first edition is nearly as good as one which has gone

through a dozen; and even the total want of the particle *Von*, (the talismanic symbol of nobility) before the name, is now an exclusion from nothing of more vital importance than the court dinners, and the tea-and-turn-out of the noblesse. The offices of the government, the first political charges, every thing but the gay saloons are now principally filled with the bourgeoisie. They are good drudgery men of routine, who make able privy counsellors, and war counsellors, and forest counsellors, &c. while the activity and intellect of their noble rivals rarely qualifies them for any thing beyond a commission in the *chevaux legers*, or hussars, and the arduous offices about the court drawing-room. You might live at a German court for a month without ever hearing of such a person as the prime minister. Isat at the court dinner one day next to an awkward looking man, who seemed little to belong to the company around him in spite of a star and crown. On enquiring who he was, I was flippantly answered, 'Oh, it is the prince's minister!' But it is impossible to spend a day in the residence without hearing the name of his excellency the grand chamberlain, or grand marshal who orders the court dinner, and announces it when ready, or his excellency the grand equerry, who paces a score of the grand duke's nags every morning, rung in one's ears with all his titles and qualifications." P. 240.

Of these residences or capitats we are told, that

"All that is handsome or striking, is modern. The modern buildings generally bespeak the increased and growing splendour of the Prince and his state, and you may accurately trace in the date and appearance of the architecture and embellishments, their gradation from the old humble regime of Margraves, Landgraves, and Counts of the Empire, first to that of Electors and then to that of the splendid independence of Grand Dukes and Kings." P. 259.

The following sketch of the political state of Wirtemberg, will afford a fair specimen of the manner in which these subjects are handled.

"The King is an active man of talent, courage, and firmness, of a small but important figure, reserved, and little polite, possessing, like his father, more intellect than feeling, but considered warm and hearty in his attachments. His military distinction, his constant opposition

from his boyhood to the severe reign of his father, his detestation of the French, which induced him to feign illness to avoid commanding his father's troops under Napoleon, gained him much popularity as Hereditary Prince. But many expectations were disappointed on his accession, apparently without any fault of his own. His Majesty found his kingdom in a critical and difficult condition, and with dispositions which impartial persons admit to be highly liberal; he soon found it impossible to satisfy the clamorous demands of an opposition of malcontents rather than patriots. By the effect of one of those convulsions in politics, which sometimes amalgamate the most opposite interests, this opposition consisted of a junction of the mediatized princes and the champions of the people. The former still smarting under their cruel degradation, from sovereigns to subjects, were naturally ready to take every possible revenge upon the government which had humbled them; and gladly made common cause with the people whom they had just before oppressed, in the hopes of regaining some of their lost privileges.

"It is curious to observe how these ill assorted allies contended hand in hand against the proposals of the King, with views the most opposite. In the constitution proposed by the King, the Parliament of the kingdom was to consist of an upper and a lower chamber. This was violently opposed by the States, by the mediatized Princes, because their ambition was to form a separate chamber by themselves, instead of being classed with the other aristocracy; and by the people, because they hoped to give the democracy a greater ascendant in one Chamber of commons and nobles. When the States, after tumultuous discussions, refused the constitution proposed (securing to them civil and religious liberty, the freedom of the press, and all that reasonable subjects, one would imagine, could desire) his Majesty had no other course left than to dismiss them." P. 278.

These remarks appear to be made in a spirit of moderation and impartiality; and such is the general tone of the whole book. Occasionally the author seems misled and even inconsistent with himself, particularly upon the subject of Prussian aggrandizement. He allows the mischief and the imperfections of what he denominates "the duodecimo states," but objects to making a

royal folio for the house of Brandenburg. He forgets that there were already other folios in the empire and its neighbourhood, which had shewn themselves able to sweep down every thing of an inferior size.

A considerable number of pages are devoted to remarks upon society; and they are evidently written by one who is accustomed to its varieties, and can appreciate its relative advantages and defects. We have only room for the following extracts.

"The Germans are a literary nation; but literature here as elsewhere, rarely wears the coronet, and without that the bays are no recommendation. The Professor is rarely a *Herr Von*; his wife, a good housewife, cannot speak French, and these are exclusions from court, and the saloons of the nobility. At Weimar alone, the constellation of laureats have been qualified by patent, to sit at the table of their miniature Augustus; and the great Goëthe and his brethren, I understand, wield their bags and swords not less gracefully than their pens. But in the South of Germany, literature is still looked upon as the musty old book worm, whose habits little qualify him for the drawing-room, and in the absence of his imposing company, frivolity and dulness revel. The ladies in general barely know the titles of Schiller's works, they have wept over Werter, know something of Kotzebue, and have sometimes studied the poetry and tales, in some of the swarms of fashionable almanacks. The only subjects which come home to all, and are discussed with lively interest are—the opera of last Sunday,—the approaching gala in honour of some travelling highness,—speculations as to the length of his stay, and whether he will or will not lodge at the hotel, from being rather too poor to pay the usual hundred louis to the servants of the palace,—the prospect of a court mourning,—the amours of a great or little prince, or remarks upon the recent ennobling of a batch of generals' ladies, who, poor souls, can't speak three words of French." P. 292.

The letter on this subject concludes with the following piece of advice.

"If you wish to seek the repose and tranquillity of unbroken *ennui*, I recommend you to use your interest at the

Foreign Office, to get appointed Charge d'Affaires at a second or third rate German Court." P. 304.

The twenty-first letter contains an account of German Universities, especially of that at Heilderberg, from which town we suppose that the Letter was dated. At a time when Oxford and Cambridge are treated with such very little ceremony, and "eminent German Professors" cut a figure in the evidence before a Committee of the House of Commons, the reader may find some amusement in the subjoined extracts.

"A German University is little more than a place where there is a good library, and a collection of Professors, who read lectures to those who choose to attend them. They afford bare opportunities for study, with few facilities, *no compulsion, no discipline, no subordination.*"—"The consequence is, the broken windows, riots, and disturbances with which the students annoy the citizens, are visited very lightly by the University magistrates," (and they are not under the controul of the ordinary police.) "At Heilderberg where there are many of noble and respectable families, they are rather better behaved than usual, and a lady told me she found them *tolerably quiet considering.*" P. 232.

These tolerably quiet youths are to be known in a crowd,

"By their swagger and their mustachios, their hair flowing on their shoulders, without cravats, their pipes in their mouths, and parading the streets with a rude impudence."—"The spirit of patriotism and political follies of the students, are the natural consequence of the same unbounded licence which often corrupts their morals. Finding themselves distinguished by large privileges from their fellow citizens in a despotic state, they become insolent, and set about reforming their country, with well-meant but childish extravagance. *The professors seldom check, and often partake the spirit, though not all the follies of the students.*" P. 339.

"Looking at these systems in a political point of view, a wisher of constitutional freedom to Germany, could perhaps hardly desire to see liberty extinguished or curtailed in the few isolated spots in which it flourishes in the nation. Preserve the seed, and it may disseminate into more

congenial soils. But viewed with reference to the talents and morals of the rising generation, I fear the unfounded licence of the University can only produce unqualified mischief. Two years in the most precious and susceptible period of life, spent in a chaos of coarse riot and disorder, must necessarily often unhinge the principles, corrupt the morals, and harden the feelings. Even the independent spirit, which it is thought to impart, is often too *outré* and extravagant to be permanent, and as extremes always meet, this spirit not unfrequently slides into the basest servility, when transplanted into the atmosphere of a despotic court." P. 342.

Coupling the state and nature of the Universities with the lax morality of the courts, of which this volume presents us with a most lamentable picture, and remembering also that the religious principles of the upper classes can hardly be discovered, (a fact to which we fear that the recent coalition between the Lutheran and Reformed Churches ought rightly to be attributed,) what a serious responsibility must every parent incur who sends his children out of England for the sake of a cheaper or a more philosophical education!

The following extract gives an account of some singular circumstances in the life of Danekker, the Canova of Germany, whose masterpiece, in the opinion of our author, is an Ariadne at Frankfort, and who has ornamented the palace at Stutgard by various exquisite pieces of sculpture. A colossal head of Schiller, and a bust of the late King, who had a striking physiognomy, with no slight resemblance to our revered sovereign, are reported to be among the newly finished; we have heard also that a bust of the late Queen of Wirtemberg, finished not many months before her death, is calculated to give stability to Danekker's fame.

"He is a native of Stutgard, born of humble parents, and owed the means of cultivating his genius to the patronage of the Duke Charles, predecessor of the late King. The early bent of his genius,

which first led him to a fondness for drawing, and made him once spoil some smooth hewn stones, by scratching flowers and figures on them with a nail, afterwards appears to have become too strong to be checked by the opposition of his parents. When the Duke offered to admit one of their children into an excellent public seminary, his parents refused, from a false idea that the students were only designed to recruit the ranks. The boy entreated in vain permission to accept the offer, and his importunities were at last only to be silenced by a confinement in his chamber. This gave him leisure to brood over his favourite objects, and to devise a scheme for accomplishing them. He contrived to communicate from his window with eight or nine of his comrades, whom he persuaded to stand by his cause, and to accompany him boldly to the Duke himself, at Ludwigsburg, to entreat an admission into the academy. The boys announced themselves, were admitted, and kindly received by the Duke, who was delighted with the resolution and boldness of the young would-be academican of thirteen. He was immediately placed in the seminary, where he found the means of a liberal education, which afforded him a fund of acquirements useful in his profession. He studied here nine years, then made a pedestrian tour to Paris and to Rome, profiting almost unaided by the opportunities they afforded him. In Italy, he received kindnesses from Canova and Trippel, and was recalled by his Prince, in 1790, to his great grief, from the bright skies and noble relics of Rome, to the fogs and cramped occupations of Stuttgart. By way of recompence, he was made court sculptor and professor at the academy, with a salary of 800 florins, now considerably increased, for which he is obliged to execute all the orders of the court. Danekker's history adds one to the many instances of the early development and buoyant character, which have so often distinguished genius of the first rank." P. 317.

We shall give one more short extract, with a view of exhibiting the author's general manner of describing scenery. In the course of a short excursion from Darmstadt into the Odinwalden, the wood of Odin, he gives an animated account of the country at the foot of the Bergstrasse mountains, and ascends the king of them, the Melibocus.

"Our nags, being true German animals,

passed, with all the *sang-froid* of their master trudging by their side, the startling openings in the forest, which occasionally let in a view of the vast plain, low beneath us. The mountain is nearly conical, and its fine *vesture* of rich beech foliage, here and there relieved by a few dark firs, gives to it an air of apparelled majesty, which the white tower on the top glistening in the sun, renders more conspicuous at a distance. The view from this tower is one of the noblest and most extensive in Europe, owing to the flatness of the valley of the Rhine below. It was about seven in the morning when we arrived on the summit—the vapours from the Rhine and the streams in the vallies, were hanging about the woody mountains, and obscuring the scenes in the distance. As the sun gradually dispersed the mist, the spires and villages in the plain lay, one after another, clear and glittering before us. The distant objects came one by one into view—Spires and Mannheim to the left; Worms and its Gothic cathedral opposite; and Mayence lower down. The tower is built on the edge of the declivity. The plains below, with their pine forests and cultivated sands, and the villages of the Berg-strasse, which we had just left, appeared immediately beneath us. We traced the course of the Rhine, (which now glittered in the sun, and appeared little removed from the base of the mountain, though at four leagues distance,) from above Mannheim almost to Bingen, a distance of nearly sixty miles. A good telescope is kept in the tower; by the help of which, in a clear day, we are told, you might distinguish the tower of Strasburgh cathedral, at the distance of above 100 English miles. On the opposite side, towards the north, the view reaches the mountains in the neighbourhood of Giesen, in northern Hesse, sixty miles distant. To the east lies the Odenwald, over the chaotic hills of which the prospect stretches as far as the vicinity of Wurtzburg, a distance of sixty or seventy miles, while on the west across the Rhine, it is bounded by the Mont Tonnerre and the Vosges mountains, at a nearly equal distance." P. 141.

Perhaps we have not selected the best specimen of the author's taste for the picturesque. But the scene is one with which our countrymen are by no means familiar; and its extent must render it an object of no inconsiderable interest.

Should this volume reach a second

edition, it would be very much improved by an index, or a copious table of contents. There are also some slight anachronisms on the subject of

the Prince of Hesse Homberg, which ought to be corrected. They break the epistolary charm which it is intended to throw over the volume.

LAW PROCEEDINGS.

ON Tuesday, Jan. 19, a case was heard in the Consistorial Court of Exeter, wherein the Rev. Charles Eliot Wakely, as owner or proprietor of the tithes of the parish of Churstow, in the south of Devon, as trustee for the chamber of Exeter, was the promovent, and Stephen Bickford, a considerable farmer of Churstow, the defendant. The question at issue between the parties was, whether the defendant could remove his barley without affording the tithe collector a proper opportunity of seeing and comparing that which was set out for the tenth, with the other nine parts, it appearing to have been the practice of the farmers in several of the parishes of the south of Devon, to put together nine cocks or scoves of barley into a truss, which was immediately removed, and to leave what they denominated the tenth for the proprietor of the tithes; when after an argument of considerable length, in which the learned counsel on both sides displayed considerable ingenuity, the Court was of opinion, that though such mode of tithing did appear to have been generally adopted in several of the parishes of the south of Devon, and in that of Churstow in particular, yet, that it was contrary to law, and therefore the promovent must recover. Counsel on the part of the promovent, Mr. Tancred, proctor, Mr. Thomas Turner. Counsel for the defendant, Mr. Stephens, proctor, Mr. Eliand.

MIDDLESEX.—*Dormer v. Currey*, Jan. 29, 1819. In this case, after argument in the vacation before Hilary Term, the Lord Chief Baron decided, that where an occupier cut

tares and clover green, and gave them to his cattle used in husbandry, tithes of the tares and clover were payable, if the occupier had at the time hay on his lands which he might have given to the cattle.

SUSSEX.—At the Town Hall, Lewes, on Thursday, Feb. 12, the clerk of the parish preferred a complaint against James Freeman, a cowkeeper, for refusing to pay tithes due to the vicar. The latter attended, who much regretted the necessity he was under of appearing on such an occasion. The defendant had entered into a composition for the tithes of 7s. annually, for each cow; he sometimes kept four, at other times five, but he had never been charged for more than three. In the first instance he had paid the tithes as they became due, but for several years past he had resisted them altogether. His behaviour had not been occasioned by distress, or the bench would not have been applied to on this occasion; but an unjust intention of depriving him, the vicar, of his just right. His conduct had produced a corresponding obstinacy in others; the present application to the bench, therefore, was one of absolute necessity; every persuasion had been tried to prevent it, but all without effect. The defence set up was frivolous. Cowkeepers in many parishes were exempt from the payment of tithes, and he concluded he had a right to be the same. He was ordered to pay the tithes due to the worthy vicar forthwith, and he promised to comply on the following Monday. The vicar shewed that 26s. per annum for every beast was the tithe-

pay of the cowkeepers in London; and after what had occurred, he gave Freeman notice, that he would not be satisfied with the composition of 7s. as previously agreed upon, for the future.

To the Editor of the Remembrancer.

THE report in your first Number, of the law proceedings in Suffolk, for which the public, and especially the clergy, are very much indebted to you, has suggested several questions, which I will thank you to resolve.

It appears to me that the tithes in question paid the poor's-rate twice over. By referring to the first case which you have reported, (p. 65) in which the parishioners undertake to shew that their Rector has not been rated at a larger sum than the real amount of his tithe, which he was taking in kind; it will be seen that they estimate "the gross produce of the parish at 20,200*l.*, making the gross tithe 2020*l.*, or deducting 463*l.* for poor-rates, and 223*l.* for expenses of collecting, the net tithe will amount to 1390*l.*, the proportionate assessment upon which would be 50*l.*, whereas the appellant was only charged 497*l.*"

There is a double charge for poor's-rate; 1st, 463*l.* is deducted from the gross amount, and then 497*l.* is charged upon the net amount.

The same deduction is made by the council and witnesses for the Rector. "The gross value of the tithe is estimated at 2030*l.* And the deduction to be made from this, *comprehending poor-rates* 500*l.* other rates, men, horses, taxes, implements, capital, &c. amounted to 1098*l.* 10*s.*, leaving 937*l.* the net

value of the tithe, the proportionate rate upon which would be 357*l.*" (Mr. Smith's Evidence, p. 66.)

It seems, therefore, that the only point in dispute between the contending parties was the expense of carrying, threshing, and selling the tithe: both sides nearly agreeing as to the gross value, and the deduction for tithe; and both allowing that the net tithe, after this deduction had been made, was again to be charged with poor's-rate in the same proportion as the rest of the parish.

I do not imagine that there can be any legal ground for such a practice, nor am I at all clear that it is commonly adopted. If you, or any of your correspondents can inform me how far the custom prevails, and how far where it does prevail, it is authorised by law, you will greatly oblige

Your humble servant,

Feb. 25th, 1819.

RECTOR.

It certainly appears to us that the observation of Rector is very well founded; and we cannot conceive that where an Incumbent takes his tithe in kind, he can be liable to pay the poor's-rate both upon the gross and upon the net amount; or that where he compounds at a certain sum per acre, and is assessed to the poor's-rate at the amount of his composition, that the tithe payer can be entitled in calculating the composition, to make any deduction for the rate.

Our report of the Dennington case was extracted from a pamphlet published at Ipswich; and we are fully borne out by it in the statements which we have submitted to the public.

MONTHLY REGISTER.

CONVOCATION.

ON Friday, Jan. 15, the two Houses of Convocation of the province of

Canterbury, assembled at the Chapter-house in St. Paul's Church-yard. At eleven o'clock, the Archbishop of

Canterbury arrived there in state, and was met soon afterwards by several Bishops of his province, among others, the Bishops of London, St. David's, Landaff, Gloucester, and several members of the Lower House. Shortly after, the Dean of the Arches, Sir John Nichol, arrived, attended by Sir Wm. Scott, several doctors of civil law, and a large body of Proctors, all in their formalities. About half past eleven, the whole moved in regular procession to St. Paul's Cathedral, (the Bishops habited in their convocation robes,) where they were received by the clergy of the Church. The service consisted of the Litany, read in Latin by the junior Bishop, the Bishop of Landaff, and a Latin sermon, preached by the Rev. Dr. Kaye, Regius Professor of Divinity in the University of Cambridge. The sermon was but imperfectly heard in many parts of the Church, so that we are unable to report, with any correctness, the line of discussion which the learned preacher adopted. But the sermon was much admired by those who had the fortune to be within hearing, for the purity of the style, and the general excellence of the matter; and we have had the satisfaction to learn, that it will shortly be printed, by the command of his Grace the President. After the service, the procession moved back to the Chapter-house in the same order.

The President and Bishops having taken their seats, one of the Proctors read his Majesty's commission for opening the Convocation. His Grace then addressed the members of the Lower House in a short Latin speech, and dismissed them to their own chamber, (in St. Paul's Cathedral) to chuse a fit person of their own body to be their Prolocutor, appointing at the same time Wednesday, the 20th, for receiving their report of the issue of the election, and for the presentment of the person on whom their choice had fallen, for his Grace's approbation.

The members of the Lower House retired accordingly, and the Upper House adjourned to the day above specified, at the Jerusalem Chamber.

On Wednesday the 20th, the Archbishop of Canterbury proceeded in state to the Jerusalem Chamber, and opened the session. The Lower House, on this occasion, for the purpose of greater convenience, sate in the ante-room to the Jerusalem Chamber, instead of retiring to their usual place of sitting, Henry the Seventh's Chapel, which is undergoing repairs. Prayers (the Latin Litany) being ended, the Bishops took their seats, and the President desired the members of the Lower House to be called in, to present their Prolocutor. The person chosen to fill this office, was the Rev. Dr. Ireland, Dean of Westminster, who was presented by the Rev. Mr. Allen, one of the Prebendaries of Westminster. Mr. Allen first went through a customary form of asserting the privileges of the Collegiate Church of Westminster, and protesting that the Houses of Convocation sate by permission only within their precincts, and then, in a short Latin speech, presented the Prolocutor to the President, as a person distinguished for various talents and extensive erudition, well qualifying him for the situation he was elected to fill. The President immediately signified his approbation of their choice.

Upon this, the Prolocutor, according to custom, addressed the President and the Upper House in a Latin oration, the delivery of which occupied the space of more than half an hour. The Dean, after some preliminary observations, entered upon an extended consideration of the present state of the English Church, and expressed the necessity of firmness and vigilance in its members to preserve it erect and unimpaired, from the assaults of the Catholics on the one hand, and of the Protestant dissenters on the other. He then gave a very able and luminous view of the grounds on which we had originally separated

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pay of the cowkeepers in London; and after what had occurred, he gave Freeman notice, that he would not be satisfied with the composition of 7s. as previously agreed upon, for the future.

To the Editor of the Remembrancer.

THE report in your first Number, of the law proceedings in Suffolk, for which the public, and especially the clergy, are very much indebted to you, has suggested several questions, which I will thank you to resolve.

It appears to me that the tithes in question paid the poor's-rate twice over. By referring to the first case which you have reported, (p. 65) in which the parishioners undertake to shew that their Rector has not been rated at a larger sum than the real amount of his tithe, which he was taking in kind; it will be seen that they estimate "the gross produce of the parish at 20,200*l.*, making the gross tithe 2020*l.*, or deducting 463*l.* for poor-rates, and 223*l.* for expenses of collecting, the net tithe will amount to 1390*l.*, the proportionate assessment upon which would be 506*l.*, whereas the appellant was only charged 497*l.*"

There is a double charge for poor's-rate; 1st, 463*l.* is deducted from the gross amount, and then 497*l.* is charged upon the net amount.

The same deduction is made by the council and witnesses for the Rector. "The gross value of the tithe is estimated at 2030*l.* And the deduction to be made from this, *comprehending poor-rates* 500*l.* other rates, men, horses, taxes, implements, capital, &c. amounted to 1098*l.* 10*s.*, leaving 937*l.* the net

value of the tithe, the proportionate rate upon which would be 357*l.*" (Mr. Smith's Evidence, p. 66.)

It seems, therefore, that the only point in dispute between the contending parties was the expense of carrying, threshing, and selling the tithe: both sides nearly agreeing as to the gross value, and the deduction for tithe; and both allowing that the net tithe, after this deduction had been made, was again to be charged with poor's-rate in the same proportion as the rest of the parish.

I do not imagine that there can be any legal ground for such a practice, nor am I at all clear that it is commonly adopted. If you, or any of your correspondents can inform me how far the custom prevails, and how far where it does prevail, it is authorised by law, you will greatly oblige

Your humble servant,

Feb. 25th, 1819.

RECTOR.

It certainly appears to us that the observation of Rector is very well founded; and we cannot conceive that where an Incumbent takes his tithe in kind, he can be liable to pay the poor's-rate both upon the gross and upon the net amount; or that where he compounds at a certain sum per acre, and is assessed to the poor's-rate at the amount of his composition, that the tithe payer can be entitled in calculating the composition, to make any deduction for the rate.

Our report of the Dennington case was extracted from a pamphlet published at Ipswich; and we are fully borne out by it in the statements which we have submitted to the public.

MONTHLY REGISTER.

CONVOCATION.

ON Friday, Jan. 15, the two Houses of Convocation of the province of

Canterbury, assembled at the Chapter-house in St. Paul's Church-yard. At eleven o'clock, the Archbishop of

Canterbury arrived there in state, and was met soon afterwards by several Bishops of his province, among others, the Bishops of London, St. David's, Landaff, Gloucester, and several members of the Lower House. Shortly after, the Dean of the Arches, Sir John Nichol, arrived, attended by Sir Wm. Scott, several doctors of civil law, and a large body of Proctors, all in their formalities. About half past eleven, the whole moved in regular procession to St. Paul's Cathedral, (the Bishops habited in their convocation robes,) where they were received by the clergy of the Church. The service consisted of the Litany, read in Latin by the junior Bishop, the Bishop of Landaff, and a Latin sermon, preached by the Rev. Dr. Kaye, Regius Professor of Divinity in the University of Cambridge. The sermon was but imperfectly heard in many parts of the Church, so that we are unable to report, with any correctness, the line of discussion which the learned preacher adopted. But the sermon was much admired by those who had the fortune to be within hearing, for the purity of the style, and the general excellence of the matter; and we have had the satisfaction to learn, that it will shortly be printed, by the command of his Grace the President. After the service, the procession moved back to the Chapter-house in the same order.

The President and Bishops having taken their seats, one of the Proctors read his Majesty's commission for opening the Convocation. His Grace then addressed the members of the Lower House in a short Latin speech, and dismissed them to their own chamber, (in St. Paul's Cathedral) to chuse a fit person of their own body to be their Prolocutor, appointing at the same time Wednesday, the 20th, for receiving their report of the issue of the election, and for the presentment of the person on whom their choice had fallen, for his Grace's approbation.

The members of the Lower House retired accordingly, and the Upper House adjourned to the day above specified, at the Jerusalem Chamber.

On Wednesday the 20th, the Archbishop of Canterbury proceeded in state to the Jerusalem Chamber, and opened the session. The Lower House, on this occasion, for the purpose of greater convenience, sate in the ante-room to the Jerusalem Chamber, instead of retiring to their usual place of sitting, Henry the Seventh's Chapel, which is undergoing repairs. Prayers (the Latin Litany) being ended, the Bishops took their seats, and the President desired the members of the Lower House to be called in, to present their Prolocutor. The person chosen to fill this office, was the Rev. Dr. Ireland, Dean of Westminster, who was presented by the Rev. Mr. Allen, one of the Prebendaries of Westminster. Mr. Allen first went through a customary form of asserting the privileges of the Collegiate Church of Westminster, and protesting that the Houses of Convocation sate by permission only within their precincts, and then, in a short Latin speech, presented the Prolocutor to the President, as a person distinguished for various talents and extensive erudition, well qualifying him for the situation he was elected to fill. The President immediately signified his approbation of their choice.

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from the Church of Rome, and placed in comparison with them, the reasons which the Protestant dissenters now allege for separating from us, shewing, with much force of argument, that the causes which rendered the former separation matter of necessity, do not apply in the case of the latter, so as to render it justifiable. Having discussed this subject, he proceeded to pass a handsome eulogium on his predecessor in the Deanery of Westminster, and also in the Prolocutor's chair—the late Dr. Vincent: he traced the outline of his history from his earliest days—gave an account of the different stations he had filled in his progress through life—noticed his different literary productions—characterized him as a sound theologian and distinguished scholar—particularly held him up as a striking example of the good effects of unwearied industry, by shewing what a high literary name he acquired, in the midst of avocations, which would have left to ordinary men no leisure for private study—and concluded with expressing the wish, that as it had been his fortune to be the successor of Dr. Vincent in station and emolument, he could also be the heir of his excellencies and virtues.

The oration being ended, the Lower House retired to their chamber. The Prolocutor was, soon after, sent for by the Upper House, and informed, that they had framed an address of condolence to the Prince Regent, on the lamented death of the Queen, in which the concurrence of the Lower House was desired. The Prolocutor accordingly read the address in that House; one or two verbal alterations were made *pro formâ*, and the address was returned.

The Prolocutor and Clergy being again summoned to attend the Upper House, were informed, that a Clergyman of the diocese of Exeter had presented a petition against an undue return of two Proctors from

that diocese. The petition was read in the presence of the Lower House, and the President informed them, that the Upper House had determined to send a copy of the petition to the returning officer in that diocese, and to the two Proctors returned, and to desire their answers to the charges of irregularity of election therein made, on or before the 10th of February.

The President accordingly adjourned the Convocation till that day.

On Wednesday, Feb. 10, the two Houses of Convocation held their adjourned meeting in the Jerusalem Chamber, at which were present of the Upper House, his Grace the President, and the Bishops of St. David's, Exeter, Peterborough, and Landaff; and of the Lower House, the Very Rev. the Prolocutor, the Archdeacons of London, Middlesex, St. Alban's, and Huntingdon, and Drs. Gaskin, and Shackelford. The Archbishop came, as before, in state, about twelve o'clock, and immediately on his arrival, the members of the Lower House (who on this, as on the last occasion, held their sitting in the adjoining ante-room) were called into the Jerusalem Chamber, where prayers were read by the Bishop of Landaff; and His Grace then proceeded to state to the members of both Houses, that distinct answers had been returned to the several charges contained in the petition, complaining of an undue election of Proctors for the diocese of Exeter; which answers he would now, with their concurrence, direct the actuary Mr. Jenner, to read to the Convocation *seriatim*, the President himself first re-stating in their order, the different allegations of the petitioner, to which they respectively referred.

When the whole had been gone through, the members of the Lower House withdrew to their own place of meeting; and after some interval, the actuary, by command of

the President, brought to them His Grace's decision upon the statement which had been laid before them, inviting their concurrence. This was read to them by Mr. Jenner, after the petition itself, and the reply to it had been again submitted from the chair to their fuller consideration. From which it appeared that, after a due and patient investigation of all the circumstances of the case, the President had, with the assent of the other members of the Upper House, pronounced the aforesaid election irregular, and had directed that the Bishop of London (as Dean of the province should issue his mandate to the Bishop of Exeter, requiring his Lordship to cite the Clergy of his diocese, through their respective Archdeacons, to proceed to a fresh choice of Proctors, to represent them in their present Convocation. The Prolocutor then put the question, whether the members of the Lower House do concur in the said decision, which was unanimously determined in the affirmative; and the chairman was requested to communicate forthwith, to His Grace the President, this expression of their assent.

Upon his return the Prolocutor informed the members of the Lower House, that the Prince Regent had signified his pleasure that the address of the Convocation should be presented by the President and Prolocutor, as the representatives of their respective Houses, unattended by any other members, in consequence of the recent death of Her Majesty, and the address itself being considered, in a great measure as an address of condolence to His Royal Highness on that lamented event.

The especial purpose for which the Convocation were this day assembled, having thus concluded, his Grace the Archbishop of Canterbury, and the Dean of Westminster, proceeded immediately to Carlton House, and waited on His Royal Highness the Prince Regent with the address; and

upon their return, the gracious answer of His Royal Highness having been reported to both Houses by their respective Presidents, the Archbishop prorogued the Convocation.

Society for Promoting Christian Knowledge.

India.

THE concerns of this Society in India continue progressive, both in extent and importance, under the zealous and enlightened superintendence of the Lord Bishop of Calcutta, and the Committees formed at the three Presidencies of the Peninsula.

The Calcutta Diocesan Committee have been turning their attention to the establishment of committees throughout that archdeaconry, and four have already been formed; one of them in the northern boundary of India, not far from Delhi: to all of which due proportions of the Society's books and tracts have been transmitted.

The Society's benevolent designs, with regard to the natives of India, have received a further very material advancement by a new means of ameliorating their condition which the Calcutta Committee has originated, and to which the Bishop, together with his own countenance and support has, according to the discretion confided to him, pledged the support of the Society.

At a meeting of the Committee convened for the express purpose, in August last, it was resolved, that the disposition manifesting itself generally amongst the inhabitants of the territory, subject to the Calcutta Presidency, to receive instruction, should be met by a correspondent promptitude on their part to diffuse it; and that for this purpose, schools should be established for the intellectual and moral improvement of the children of the native population.

To carry this measure into effect, subscriptions were immediately opened, and 2000 Sicca Rupees were

put down by the Bishop, in the name of the Society, towards raising a fund for the commencement of operations, till the further pleasure of the Board in London could be made known. This well applied appropriation by his Lordship of part of the 1000*l.* placed at his disposal, produced the happiest effects. The subscriptions were numerous, and the zeal and liberality of the members of the Church of England, resident in Calcutta, were eminently conspicuous. That no time might be lost, a school committee was formed from amongst the members of the Diocesan Committee, to make the necessary arrangements and to superintend their execution.

The Madras District Committee have been prosecuting the Society's objects, and superintending its interests with an assiduity and solicitude, which surpasses all praise. By the agency of the Company's chaplains, at the different stations in that presidency, the most of whom are incorporated with them, either as subscribing or corresponding members, they have disposed of nearly the whole of the large consignment of books, sent agreeably to their order from this country, and have remitted 1000 pagodas, 400*l.* sterling, to be returned to them in fresh supplies. They have also forwarded a long list of orders for the Society's Family Bible, to which they request a large addition may be made upon their own account, being confident that this valuable Commentary on the Sacred Scriptures will be eagerly sought after as soon as it is exposed to sale; and they hold out the encouraging prospect of engaging new friends, in considerable numbers, to aid them in their labours, and with this important object in view, have requested the transmission of a large quantity of the Society's Reports and summary accounts, for circulation. Besides being thus active as the distributors of the Society's publications, they have stepped for-

ward under circumstances of peculiar emergency, as the guardians of its property and the superintendants of its Missionary Establishment.

In this respect the institution of the committee seems to be providential, for the death of Mr. Pazold, followed by that of Mr. Poble, left the Vepery Mission, totally destitute of any one either to perform its ministerial duties, or to take charge of the Society's buildings and stores belonging to that important concern. The Committee however by their prompt and effective interposition obviated all the evils which otherwise must have ensued; they provided immediately a temporary superintendent of the native congregation and schools, and at no trifling expenditure of time and labour they took a complete survey of the Missionary premises, together with an inventory of all the property contained in them, and have furnished the Society with a complete schedule of the whole, having made themselves chargeable with its safe custody till new Missionaries shall arrive.

The Society's attention has long been anxiously turned to this important object, and in addition to Mr. Sperschneider, who sailed last July, they have engaged, through the intervention of the Bishop of London, the services of two Danish clergymen, who have come most strongly recommended to them from the Bishop of Zealand, by whom they were ordained. These gentlemen, the Rev. Laurence Peter Haubroe, and the Rev. David Rosen, have been for some time in London, acquiring a knowledge of our language, and received their formal investiture with the character of Missionaries to the Society, on the 29th of last month, at a meeting of the Board, specially convened for that purpose. On this occasion they were solemnly charged by the Rev. Dr. Wordsworth, in an Address of great interest, which together with their Replies is already in print, and will be noticed by us in a future number;

they are now upon the point of sailing for Madras.

North America.

The important aid afforded to the Society's designs by the Diocesan Committee, formed at Halifax, in Nova Scotia, has been largely detailed in the Society's last report; there is now the fairest promise that the benefits flowing from it will be extended in equal measure throughout the other diocese of our American possessions, intelligence having been received of the establishment of a Committee at Quebec, under the most auspicious circumstances. His Lordship the Bishop, having originated the measure, and the constituent meeting having been held with the approbation of the Governor, the Lord Chief Justice Irvine presided on the occasion, supported by the Deputy Adjutant General, Lieut. Col. Hervey, and a very large assemblage of persons of the highest respectability. The interest excited by the appeal they made to the benevolent and sober part of the inhabitants, is best displayed by the number of candidates for admission as subscribing members of the Society, transmitted to the Board in London, which amounts to 80; and by the prompt and effective measures taken to obtain co-operation in all parts of the colony; circular letters having been immediately dispatched to all the clergy of the diocese, inviting them to form district committees at their several cures, to act in concert with that established at the seat of Government.

Before this gratifying communication left Quebec, two district committees had been formed, one at the Three Rivers, a town of some importance, half way between that city and Montreal; and the other at William Henry, a village some distance in advance towards the latter place. The Rector of this village, the Rev. J. Jackson, had transmitted subscriptions, and as the peculiar cir-

cumstances of the colony, in which new settlements are continually forming remote from the existing parishes, present no other means of keeping alive a sense of religion, but that which the Society supplies, viz. a liberal distribution of bibles, prayer books, and that well selected assortment of sound religious tracts of which its catalogue is composed, great confidence is expressed, that the public feeling will be thoroughly awakened in behalf of the measure, and that it will speedily be carried into complete effect. At the same time 120*l.* was transmitted by the Quebec Committee, to lay the foundation for a depôt of books for general dispersion.

Society for the Propagation of the Gospel.

THE Anniversary of this Society was held, according to Charter, on Friday the 19th instant, at the Vestry-room of Bow Church. His Grace the Archbishop of Canterbury, the Bishops of Salisbury, St. David's, Exeter, Hereford, Ely, Gloucester, and Landaff, the Archdeacons of London, Middlesex, and St. Alban's, and a large assemblage of Clergy and Laity attended on the occasion. At 12 o'clock the Lord Mayor arrived in state, upon which the routine of business was suspended, and the Society followed his Lordship into the church, where, after divine service, a sermon was preached by the Lord Bishop of Gloucester, from Acts iv. 12.

His Lordship commenced his discourse by waiving all discussion of the different interpretations given to the text, as an unnecessary waste of time before a congregation of members of the Church of England, whose sense of it was fixed and authoritatively promulgated in her 13th Article. He then entered a solemn caveat against those presumptuous opinions which decide upon the final state of the Heathen world, as excluded from any share in the be-

benefits of Christ's redemption; and having enumerated the grounds upon which, without an unhallowed assumption of wisdom above what is written, the benevolent affections of our nature might indulge themselves in their behalf; he then expatiated with great earnestness upon the incalculably increased advantages of that state of covenant with God to which Christians are advanced, and from hence very powerfully inforced the imperative obligation upon all who are blessed with the possession of those advantages, to do their utmost to spread the knowledge, and urge the acceptance of the Gospel amongst those Nations who have either lost the light which they once enjoyed, or who have not yet been delivered out of darkness; and brought home the general argument to the Church of England, which has for so many ages been so pre-eminently favoured with all the blessings of Christianity.

The Bishop then turned his discourse to the consideration of what the Society had done in the discharge of this first Christian obligation; and without condescending to notice the base calumnies which have of late been put in circulation to disparage its past exertions, he vindicated its claims to public confidence and support by a reference to America, to which its labours have been devoted, and where abundant evidence of its zeal, perseverance, and efficiency exists.

The new field for exertion, now opened to it, next engaged his Lordship's attention; and having drawn an affecting picture of the inhuman and disgusting superstitions of Hindostan, directed the attention of his auditory to those circumstances of the present times, which justified the anticipation that this Babel of gross and discordant imaginations might now have its tyranny broken down, and set forth the peculiar characteristics of the Church of England, which marked her out as eminently qualified for diffusing the

principles of Christian unity and peace: he concluded with earnestly pressing it upon the Society to make the most of the favourable opportunity, and upon the Nation in general, to supply it liberally with those means, without which it would be in vain to enter upon so vast but glorious an undertaking.

The service being concluded, the Society returned to the Vestry Room, where business was resumed, many new members elected, the auditors' report received, and the officers sworn in. Some further progress was also made in the plans which have been long in preparation for a large extension of the Society's designs; and at four o'clock the meeting broke up, and their Lordships the Bishops, repaired to the Mansion House, where they were entertained by the Lord Mayor, according to annual custom.

Clergy Orphan Society.

The anniversary of this Society was held at Free-mason's Tavern, on Tuesday last, and was attended by the Lord Bishop of London, the President; the Vice President, Lord Kenyon; the Bishops of Salisbury, Exeter, Hereford, Gloucester, Landaff, many other dignitaries, and a large assemblage of the Clergy and Laity of the first respectability. The most interesting subject brought before the meeting was, a communication from the Bishop of London, that he had brought the claims of the Society more immediately under the notice of his brethren of the bench, and that their Lordships, without any exception, had made a very considerable increase in their subscriptions, by which upwards of 100*l.* was added to its annual income: that several new benefactions and annual subscriptions had also been received; one in particular of 300*l.* from the University of Cambridge; and that he hailed this liberality as an auspicious omen, that in order to secure such an increased measure of public support, as would enable

it to extend its fostering care to every duly qualified object, it would be only necessary to state, that at the recently erected establishment at St. John's Wood, accommodations were already prepared for nearly double the present number of children, and that lodging, superintendence, and instruction being thus provided for them, nothing remained but to raise a fund adequate to the additional expence of food and clothing.

He then presented an address to the public, which had been prepared for the purpose of making the

Society's claims more generally known, and soliciting further contributions, which was approved, and ordered to be forthwith printed for general circulation. Nineteen children were then admitted, in consequence of the increased resources, and a further admission, not exceeding ten, was ordered for the next quarterly meeting, in May, in confidence of the success of the appeal about to be made to the benevolence of the nation. At five o'clock the company sat down to dinner in the hall, and the meeting broke up at an early hour in the evening.

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

Rev. John Preston Reynolds, B.A. to the rectory of Little Munden, Herts.; patron, F. R. Reynolds, Esq. of Great Yarmouth.

Rev. W. Palmer, rector of Eynesbury, to the prebendal stall of Welton Painshall, in the cathedral church of Lincoln.

Rev. Henry Rolls, M.A. to hold by dispensation, the rectory of Barnwell All Saints; patron, her grace the Duchess Dowager of Buccleuch and Queensbury, together with the rectory of Barnwell St. Andrew, both in the county of Northampton and diocese of Peterborough.

Rev. T. Strong, M.A. to the rectory of Theberton, Suffolk; patron, the Prince Regent.

Rev. N. Struth, to the rectory of St. Peter, in Bristol; patrons, the corporation.

Rev. Charles H. Collins, to the headship of the Exeter free grammar school.

Rev. John Thomas Casberd, LL. D. vicar of Penmark, Glamorganshire, to a prebendal stall in the cathedral church of Landaff, vacant by the death of the rev. Dr. Strachey; the archbishop of Canterbury having handsomely waived his option in favour of the nominee of the bishop of Landaff.

Rev. J. C. Driffild, A.B. to the vicarage of Tolleshunt D'Arcey, Essex, on the joint presentation of major general F. S. and Mrs. H. M. Rebow, of Wivenhoe Park.

Rev. John Maddy, D.D. chaplain in ordinary to his majesty, to the rectory of Hertest cum Boxted, Suffolk.

Rev. Charles Boothby, B.A. to the vicarage of Sutterton, Lincolnshire, void by the resignation of the rev. John Davison.

Rev. William Smith, A.M. to the consolidated rectories of Brome and Oakley, in Suffolk; patron, the marquis Cornwallis.

Rev. Levi Walton, elected head master of the free school of Scarning, near East Dereham, Norfolk.

Rev. Peter Roberts, to the rectory of Halkyn, Flintshire; patron, the bishop of St. Asaph.

Rev. H. Lloyd, of Bals, to the vicarage of Llanfawr, near that place.

Rev. James Thomas Holloway, late fellow of Exeter college, Oxford, to the endowed vicarage of Stanton upon Hine Heath, Salop, on the presentation of the rev. R. Hill.

Rev. J. Elliott, B.A. of St. Edmund Hall, Oxford, to the perpetual curacy of Randwick.

Rev. M. D. Taylor, to the rectory of Moreton Corbet, Salop, vice the rev. Mr. Dicken, deceased.

Rev. W. P. Wait, curate of St. Mary-le-Port, Bristol, to the livings of Chewstoke and Norton Malreward, Somerset.

Rev. John White Clerk, A.M. to the rectories of Hargrave and Chevington, in Suffolk, on his own petition.

Rev. E. Valpy, to the rectory of Thwaite, Norfolk.

Rev. James Ward, to the rectory of Bislingham St. Peter, Norfolk.

Rev. H. B. Wroth, to the vicarage of Tottenhamhoe, Bedfordshire.

UNIVERSITY INTELLIGENCE.

OXFORD.—The following subjects are proposed for the chancellor's prizes for the present year, viz.:

For Latin verses—Syracuse.

For an English essay—The Characteristic differences of Greek and Latin poetry.

For a Latin essay—*Quanam fuerint, præcipue, in causa, quod Roma de Carthagine triumphavit?*

The first of the above subjects is intended for those gentlemen of the university who have not exceeded four years from the time of their matriculation, and the other two for such as have exceeded four, but not completed seven years.

SIR ROGER NEWDIGATE'S PRIZE.—For the best composition in English verse, not containing either more or fewer than fifty lines, by any under-graduate who has not exceeded four years from his matriculation—*The Iphigenia of Timanthes.*

Mr. J. S. and Mr. P. B. Duncan, fellows of New College, have lately presented some very beautiful wax models, to the anatomical theatre, in this university. They are formed with so much accuracy as even to supersede the necessity of having recourse to the human body for anatomical instruction and experiment. They were purchased in Florence.

The whole number of degrees in Michaelmas term was, three D.D.; one D.M.; incorpt. two B.D.; one B.C.L.; one B.M.; twenty-four M.A.; sixty-seven B.A.; matriculations, 130.

Mr. Thomas Townson Churton, of Brasenose College, was elected exhibitor of Queen's College, on the Michelfoundation.

Thursday, the following degrees were conferred:—Bachelors of Arts: Frederick Shaw, of Brasenose College; John George Storie, of Magdalen College.

The reader in mineralogy began his course of lectures on the elements of that science, at the Museum here, on Tuesday, Feb. 23. These lectures are so arranged as to be introductory to a future course on geology, to be given in the two next terms, and also in themselves to constitute a distinct course on simple minerals, to be finished during the present term, and will be delivered on Tuesdays, Thursdays, and Saturdays.

CAMBRIDGE.—The late Dr. Smith's annual prizes of £5l. each, to the two best proficient in mathematics and natural philosophy, amongst the commencing bachelors of arts, are this year adjudged to Mr. Joshua King, of Queen's College, and Mr. George Miles Cooper, of St. John's College, the first and second wranglers.

The Rev. Edward Anderson, fellow of

Queen's College, and minor canon of Carlisle, was on Wednesday last admitted bachelor in divinity; the rev. John Michael Brooke, of Jesus College, master of arts; and George Alexander Wood, of Catherine Hall, bachelor of arts.

The subjects for the prizes given by the representatives in parliament for this university for the present year are, for the senior bachelors, "*Quanam fuerit Oraculorum vera indoles ac natura?*"—Middle bachelors, "*Inter veterum philosophorum sectas, cuinam potissimum tribuenda sit laus veræ sapientiæ?*"

The subject of the Seatonian prize poem for the present year is, "*Moses receiving the tables of the law.*"

The rev. R. H. Greenwood, M.A. fellow of Trinity College, was on Friday last admitted a senior of that society, in the room of the late John Heys, Esq.

The rev. John Palmer has resigned his office of professor of Arabic. There are several candidates for the professorship, which is in the appointment of the vice-chancellor and the other masters of colleges.

The passage fixed upon for the Porson prize of the present year, at Cambridge, is from Shakspeare's *Coriolanus*, act V. scene 3, part of Volunmia's speech, beginning,

"——— Thou know'st, great son,

"The end of war's uncertain;"

and ending with—

"Let us shame him with our knees:"

which is to be translated into Iambic acatalectic trimeters, according to the laws laid down in the professor's preface to the *Hecuba* of Enripides.

The subject of the English poem for the chancellor's gold medal for the present year is, "*Pompeii.*"

John Hind, Esq. B.A. of St. John's College, is appointed mathematical lecturer of Sidney Sussex College.

Mr. William Cranford, of King's College, is admitted a fellow of that society.

Messrs. Henry Blayds, of Trinity College, and John Jones, of St. John's College, are admitted master of arts.

Mr. Edward Heelis, of Emmanuel College, is admitted bachelor of arts.

Temple Chevallier, Esq. and the rev. Henry Blunt, bachelors of arts, of Pembroke Hall, are elected fellows of that society.

BIRTHS IN AND NEAR LONDON.

The Countess of Ashburnham, of a son, at Ashburnham House, on Hay-hill, being her ladyship's twelfth child.

The countess of Longford, of a son.

MARRIED IN AND NEAR LONDON.

At St. George's, Hanover-square, Patrick O'Connor, Esq. youngest son of sir Patrick O'Connor, of Cork, to Margaret Ross, daughter of John Ross, Esq. of Hereford-street, and of Carshalton-lodge, Surrey.

At St. James's, Piccadilly, Thomas viscount Anson, to Louisa Catherine, youngest daughter of the late Nathaniel Philips, Esq. of Slebeck-hall, Pembrokehire. The ceremony was performed by the rev. Charles Anson, archdeacon of Carlisle, and uncle to the noble viscount.

DIED IN AND NEAR LONDON.

At his house, Queen's Elms, Brompton, Mr. Sydenham Tate Edwards, long celebrated for the elegance and accuracy of his works on natural history.

At Croydon, Mrs. Chamberlayne, relict of the late rev. Thomas Chamberlayne, rector of Charlton, in Kent.

At Hadley, Middlesex, in his 80th year, the rev. C. J. Cottrel, rector of that parish and North Waltham, Hants.

On the 29th January, at Shepperton, Middlesex, Lord Wharton, governor of New Amsterdam. He was in his 54th year. The title has become extinct.

Near his own residence, at Boreham Wood, by Elstree, sir Henry Harper Crewe, bart. while driving a pair of young full-blood horses, in a carriage constructed like a break. The horses became in a slight degree restive, and the wheel coming in contact with the posts at the gateway of a cottage, sir Henry was thrown with great violence on his head, which occasioned his instantaneous death. Lady Crewe and some of his children were at that moment arrived from town to dinner. His son was with him on the box when the misfortune occurred.

At his house in St. George's-fields, the well known antiquarian, Constantine Jennings, Esq.

At her residence in Hill-street, Berkeley-square, the countess dowager of Sefton. Her ladyship was in the 71st year of her age.

ABROAD.

INDIA.—On Saturday morning, Aug. 8, the Lord Bishop of Calcutta laid the first stone of the Church to be erected at Dum-Dum, at the same time pronouncing a few words appropriate to the occasion. In the hollow of the stone several English and other coins were deposited, and also a plate of brass, bearing the following inscription:

In nomine individue Trinitatis,
Anno LVIII. Georgii Tert.
Britanniarum Regis,
Pii, venerandi, suis cari,
Quum rebus Societatis Anglicanæ
Apud Indos mercaturam facientes,
Cum militaribus
Tum civilibus, præsetet,
Vir summè Nobilis
Franciscus Marchio de Hastings,
Pacatà Nepauli,
Mahrattis in ditionem Britannicam,
Redactis,
Ubique Felix,
Ecclesiæ Dum-Dumensis
Jacta sunt fundamenta,
Sumptibus Societatis,
Auspicante Thomâ,
Primo sedis Calcuttensis Episc.
Adjuvante Thomâ Robertson,
Presbytero:
Favix Spiritus Sanctus,
Ut hæc opus ad uberrimos
Evangelii fructus redundet!
Amen!

ON THE REVERSE,
Thomas Hardwicke,
Cohortis Bombardariæ trib.
Castorum Dum-Dumensis,
Præfecto,
Carolo Hay Campbell, cent.
Casarum militari. curatore, milit.
Architecto.

The Bishop was attended by Colonel Hardwicke, commanding at the station; Colonel Grace, Major Hopper, Major Sealy, and the other officers: the Rev. Mr. Robertson, the chaplain of Dum-Dum, and several of the Clergy, together with some gentlemen from Calcutta. After the conclusion of the ceremony, the whole party returned to the Rev. Mr. Robertson's, where several ladies joined them, and more than thirty persons partook of an elegant breakfast.—(*Asiatic Mirror*, August 19, 1818.)

BEDFORDSHIRE.—Died, at Bedford, the Rev. Thomas Cave, aged 57.

Died, at Buckland, Sir J. C. Throckmorton, Bart. He is succeeded in his title and estates by his brother George.

Died, at Chesham, Mrs. Payne. She has left 96 children and grand children.

CAMBRIDGESHIRE.—Married, the Rev. Joseph Holmes, fellow and tutor of Queen's College, Cambridge, to Christian Elizabeth, fourth daughter of George James Gorham, Esq. of St. Neots.

At West Wickham, the Rev. C. Lawson, of Needham Market, to Mary Ann, eldest daughter of Mr. Clover, of Creeting.

Died, at Cambridge, aged 83. Mr. Chisholm; Mr. Cook, student of Trinity college; E. Price Parry, Esq. fellow commoner of St. John's college.

CHESHIRE.—The earl of Grosvenor has undertaken to erect a number of almshouses at Chester for the reception of aged and reduced freemen of that city, and to endow them with a sum sufficient for their comfortable support.

The vast tract of land, Delamere Forest, has assumed the appearance of cultivation, and a large portion of it is in tillage; and between Belsall and Sandway Head, a convenient inn has been erected.

CORNWALL.—Died suddenly, of an apoplectic seizure, the Rev. Mr. Lindeman, vicar of Sithney.

DURHAM.—The bishop of Litchfield and Coventry, as dean of Durham, has transmitted to the mayor of that city 200*l.* to be distributed among the poor with large families not receiving parochial relief.

DEVONSHIRE.—Married, at Plympton, St. Mary's church, T. J. Philips, Esq. of Newport house, Cornwall, to Caroline, second daughter of Paul Treby Treby, Esq. of Plympton.

DORSETSHIRE.—Married, at Abbotsbury, sir Robert Sheffield, Bart. of Normanby, Lincolnshire, and Cookridge, in the West Riding of Yorkshire, to Miss Newbolt, eldest daughter of sir John Newbolt, chief justice of the supreme court of judicature, Bengal.

Died, at his seat at Charborough park, Richard Erle Drax Grosvenor, Esq. M.P.

ESSEX.—The subscribers to the projected Colchester and Essex infirmary, have resolved to erect that edifice on the road towards Lexden, the exterior to be of brick, and the whole to be erected in a plain and substantial manner, under the direction of an eminent architect.

On Saturday, Feb. 6, the beautiful organ presented to the parish of Orsett, by the late Mrs. Baker, of Bath, was finished erecting, and on the following day was played by the celebrated Mr. Flight to a crowded congregation.

Died, Philippa, third daughter of the Rev. Nathaniel Colville, B.D. rector of Lawshall.—On the 19th inst. the Rev. Edward Parkinson, rector of Great Leighs.

GLoucestershire.—Death of a village Doctor.—Dec. 22, at Breden, near Tewkesbury, Mr. William Wilks, better known in the counties of Gloucester, Worcester, and Hereford, by the appellation of Dr. Wilks. Born in the lower walks of life, and with natural abilities by no means above mediocrity, this uneducated individual (who united to his own person the

various professions of physician, surgeon, apothecary, and all the et ceteras down to the humble tooth-drawer), enjoyed for nearly thirty years a business far more extensive and lucrative than thousands of regularly-bred and skilful practitioners. His fame had spread so wide, that it was no uncommon occurrence to see scores of patients at his door in the course of a morning. His grand levees were on Sundays, for as his practice was mostly among persons of the labouring classes, this was their only day of leisure; although many in respectable life frequently travelled from distant parts to consult this "lucky man!" as he was familiarly termed. The doctor appeared, at all times, to be quite satisfied with his own abilities; for if a patient ever expressed doubts as to his capability of effecting a cure, his almost invariable ejaculation was—"A! God help you, if I can't!"

HAMPSHIRE.—Through the exertions of the visiting justices, a corn mill has been erected upon a more extensive scale than the former one, and the prisoners in the county bridewell are no longer idle. The sentence of hard labour is actually carried into execution, and the commitments of husbandry servants have been comparatively few since this system and other restraints have been introduced.

The noble castle near Southampton, upon which the late marquis of Lansdowne expended so large a sum, is now pulling down, and will, in the course of a short time, be completely demolished.

Married, at Newton Valence, Hants, James Field, Esq. of Stockwell common, Surrey, to Anne, only daughter of the Rev. Edmund White, rector of the former place.

Died, at Lyndhurst, in the New Forest, the right hon. the earl of Errol, one of the sixteen peers of Scotland hereditary, lord high constable, and knight mareschal of Scotland, lord commissioner to the general assembly of the church of Scotland.

HERTFORDSHIRE.—The alteration in the turnpike road at Hinton-bridge Knapp, near Watford, is at last nearly completed, and is now an excellent line of road; the whole reflecting great credit on the earl of Bridgewater, the projector; as well as Mr. Creed, the surveyor and contractor; and those under his directions. The new line at King's Langley Knapp, to avoid the dangerous hill, is, we are informed, to be begun upon immediately. The noble earl, to whom the public are much indebted for his indefatigable exertions, has, we understand, further improvements in contemplation. When so great an

advantage is derived by the postmasters and coach and waggon proprietors, as in the instances above, would it not be advisable for them to enter into a subscription to assist the trustees of the roads in alterations of this nature?—

Died, in the 76th year of his age, the Rev. Edmund Heysham, 47 years rector of Little Mundon.

KENT.—A meeting of the minister, parishioners, and some of the out-dwellers of the borough of Hoath, has been held, to consider of the best means to relieve the condition of the labouring poor of the said borough, and thereby to lessen the poor's rates, it was unanimously resolved to accommodate them with small allotments of land, proportioned to their respective wants and industry, at a low rent, and exempt from tithes and parochial assessments; and that the said resolution should be carried into immediate effect.

Married, at Leybourne, Philip Honeywood Parsons, Esq. of West Malling, to Miss Eliza Sharp, of Leybourne parsonage.

LANCASHIRE.—Died, at Cleetwood, James Banks Robinson, late of the royal navy, in his 71st year. He fought in twelve different actions. After the battle of the Nile, in which he was present, he was one of the desperate few that carried up the bowl of punch to the top of Pompey's pillar, near Alexandria. He was brother to the late John Robinson, Esq. Clerk of the Bartlett's-buildings Society.

MIDDLESEX.—Dealing in Slaves. —Phillippe Cuday, alias Phillibbert, Amand Clareusac, and Joseph Anne Tresgrosse, stood indicted for feloniously importing, removing, and aiding and abetting in the removal of 92 persons, for the purpose of their being sold and dealt with as slaves, against the provisions of the 51st of his present majesty. The offence was committed in Feb. 1818, at the Mauritius. The prisoners were detected by the captain of the *Magicienne* frigate; they ran their schooner on a reef of rocks, in endeavouring to get out of the port of Sauiac, where she sunk; but the slaves were all landed on the estate of Madam Le Bunn. They were afterwards secured by the military on the island, and the prisoners taken into custody, from whence they were conveyed to England.

The case was clearly made out, and the jury, after consulting about fifteen minutes, found them guilty.

The Common Serjeant then addressed them at great length, upon the nature of their offence, and concluded by sentencing them to "three years imprisonment in the House of Correction, and during that period to be kept to hard labour."

The trial lasted from ten in the morning until seven at night.

The Rev. Dr. Burney.—A monument has been erected to the memory of this respected individual, in Westminster Abbey, by his pupils. It is placed in the south aisle of that church, between those of Drs. Knipe and Stepney, and consists of a tablet, remarkable for the chaste simplicity of its ornament, and surmounted by a beautiful bust, copied from that excellent likeness taken by Nollekar, during the life of the doctor.

NORTHAMPTONSHIRE.—Earl Fitzwilliam (who is always doing good) has made the munificent donation of 1000*l.* towards the repairs, or, it may almost be said, the rebuilding, of Peterborough parish church. The total expenditure is estimated at about 9000*l.*

NORTHUMBERLAND.—Died, at All Saints poor-house, in Newcastle, Margaret Purvis, aged 99 years and nine months, the mother of Blind Wally, the well-known musician of that town.

OXFORDSHIRE.—A general meeting of the parishioners of St. Martin's, Oxford, aided by a numerous and most respectable attendance of members of the university, was convened in the council chamber at Oxford, on the 16th of February, to consider of the best means of taking down and rebuilding Carfax church, when it was resolved that it would be very desirable not only to provide a place of divine worship for the parishioners and congregation usually resorting thereto, but also for the reception of the public by way of free seats, and that in such plan, regard should be had to widening and improving the way, and affording an ornamental object at the termination of the High-street.

Resolved, That plans and estimates for rebuilding the church in the manner proposed, should be advertised for in the public newspapers.—A committee, &c. were also appointed.

SHROPSHIRE.—Married, the Rev. Wm. Bolland, vicar of Swineshead and Frampton, near Boston, to Sarah, daughter of the late Samuel Pritchard, Esq. of Belmont House, Shrewsbury.

SOMERSETSHIRE.—Died, the Rev. J. Yeatman, many years rector of East Brent, and one of the magistrates for Somersetshire.

Died, towards the end of the year, universally beloved and respected, the Rev. Francis Capper, rector of the parishes of Earlsbam and Monksbam. During the long course of 59 years, he discharged the duties of his station, both as a clergyman and magistrate, with fidelity, perseverance, and success; he retained his faculties to

the last, and died at the advanced age of 83.—If a life closed with the respect of the world, the love and attention of his family, and the blessings of the poor, be a recompense for such exertions, this world has discharged the debt, and it may be hoped that he is gone to a more glorious reward.

At Sibton Park, after an illness of hardly half an hour's continuance, aged 26, Mary, the wife of the Rev. Benjamin Philpot.

SURREY.—A society has lately been formed at Kingston-upon-Thames, consisting of the most respectable inhabitants of the place, for the purpose of bettering the morals and condition of the poor. Among the institutions set on foot and going on here, are a Savings' Bank, a National School, a Public Dispensary, and a System of Public Rewards for the most deserving characters in the parish.

Married, at Thames Ditton, by the Rev. William Ellis, William Henry Cooper, Esq. of Stockwell, to Harriet, youngest daughter of Rowland Edward Williams, Esq. of Weston-green.

At Croydon, William Faskin, Esq. of the Royal college of Surgeons, to Jane, youngest daughter of Thomas Jones, Esq. of Sawston, Cambridgeshire.

At Windlesham, James Scott, Esq. of Rothfield Park, in Hampshire, to Miss Snell, daughter of the late William Snell, Esq. of Salisbury Hall.

Died, universally regretted, Sir Henry Tempest, bart. of Thorpe Lee House, near Staines.

Died, the Rev. Edward Spencer, of Wingfield Rectory, near Bradford.

WORCESTERSHIRE.—Married, at Worcester, Mr. G. Munn, of the Borough of Southwark, hop-merchant, to Eleanor Linley, of Temple Langherne.

YORKSHIRE.—Married, T. Wood, Esq. of Hesse Cottage, near Hull, to Dorothy Anne, eldest daughter of the Rev. E. Garwood, of Upper Helmsley Hall, near York.

At Huddersfield, Mr. William Haigh, eldest son of Daniel Haigh, Esq. of Furzedown, near Streatham, Surry, to Miss Eliza West, of Gledholt, near Huddersfield.

Died, at Clifton, in the 75th year of his age, Sir Joseph Radcliffe, of Milne Bridge House, near Huddersfield. He was one of the few remaining examples of old English hospitality. Having, at the imminent danger of his life, and destruction of his property, rendered the state essential service by his promptitude and judicious exertions as a magistrate, during a period of local insubordination and alarm in 1812, his sovereign acknowledged his services by creating him a baronet, with the singular favour of a gratuitous patent.

At Beverley, the Rev. Bethell Robinson, rector of Scarborough, and vicar of Hutton Cranswick, in the East Riding.

The Rev. Fletcher Dixon, LL.B. vicar of Duffield.

At Bacup, aged 108, Mrs. M. Harrison.

IRELAND.

Died, at Cahir House, county of Tipperary, the earl of Glengal, one of the representative peers of Ireland.

Sir John Roger Palmer, bart. of Ballyshannon (Kildare.)

WALES.

Birth.—The Hon. Mrs. Morris, of a son, at Bryn, in Glamorganshire.

Married, lately, at Harwarden, Flintshire, the Rev. Thomas Pennant, rector of Weston Turville, Bucks, to Caroline Griffith, daughter of the late Thomas Griffith, Esq. of Rhul, Flintshire.

Died, at Gillachym, in the county of Cardigan, aged 64, the Rev. John Lloyd, vicar of Llanenharion, and one of His Majesty's justices of the peace for that county. His loss will be deeply and deservedly regretted by his family, and a large circle of friends.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

The Principles and Practices of Pretended Reformers in Church and State. By Arthur Kenney, D. D. Dean of Achonry, and late Fellow of Trinity College, Dublin. 8vo. 10s. 6d.

A Letter addressed to the Rev. William Marsh, of Colchester, on the Nature and Tendency of certain Principles, frequently,

but improperly, denominated Evangelical By the Rev. E. J. Burrow, A.M. Minister of Hampstead Chapel, and late Fellow of Magdalen College, Cambridge. 2s.

Novi Testamenti Græci Jesu Christi Tameion; alias Concordantia, ita concinnatum, ut et loca reperiendi, et vocum veras significationes, et significationum diversitates per collationem investigandi, duces

instar esse possit. Opera Erasmi Schmidii, Græc. Lat. et Mathem. Prof. Accedit nova præfatio Ernesti Solomonis Cypriani. 2 vols. 8vo. 11. 10s.

A Pastoral Letter from Walker King, D.D. Bishop of Rochester, to the Clergy and other Inhabitants of his Diocese, in Behalf of the Society instituted for Promoting the Enlargement and Building of Churches and Chapels. 1s. 6d.

Remarks on Scepticism, especially as it is connected with the Subject of Organization and Life. Being an Answer to the Views of M. Bichat, Sir T. C. Morgan, and Mr. Lawrence, on those Points. By Thomas Rennell, M.A. Christian Advocate in the University of Cambridge, and Vicar of Kensington. 5s. 6d.

A Charge, delivered at a Special Meeting of the Society for Promoting Christian Knowledge, at their House in Bartlett's Buildings, on Friday, January 29th, 1819, to the Rev. Lawrence Peter Haubroe and the Rev. David Rosen, previous to their Departure as the Society's Missionaries in India. By the Rev. Christopher Wordsworth, D.D. Rector of Lambeth, Surry, and Sundridge, Kent; and Chaplain to the Hon. the House of Commons. Together with the Missionaries' Addresses to the Board. 1s. 6d.

A Sermon preached in the Parish Church of Dorking, Surry, on Sunday, Dec. 27th, 1818, on the Union of the Sunday and National Schools in that Parish, and published for their Benefit. By the Rev. George Fea-chem, M.A. Vicar of Dorking, Surry. 1s. 6d.

A Sermon preached at Yarmouth, Isle of Wight, November 29th, 1818, being the Sunday preceding the Internment of her most Gracious Majesty, the late Queen Charlotte. By the Rev. John Seaball, A.B. of Balliol College, Oxford, and Curate of Yarmouth and Shalfleet, in the Isle of Wight. 1s. 6d.

A new Version of the first three Chapters of Genesis; accompanied with Dissertations illustrative of the Creation, the Fall of Man, the Principle of Evil, and the Plagues of Egypt. To which are annexed, Strictures on Mr. Bellamy's Translation. By Esseus.

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NOTICE TO CORRESPONDENTS.

B. S. shall certainly appear; we shall be much obliged to him if he will furnish us with a direction under which we may address a few lines to him.

E. S. for obvious reasons could not be inserted in the present Number, but it shall not be overlooked.

A *Hampshire Incumbent's First Argument* is of too abstruse a nature for our Publication; we shall willingly insert the *Second* if he will state it a little more at large.

We shall avail ourselves of *M. S.*'s permission to make some additions to his paper, with which it shall, if possible, be inserted in our next.

A. Clerk,—*F. D. C.*—*Liturgicus*,—*Cler. Gloc.*—a *Layman*,—and *Clericus Devonensis*, have been received, and are under consideration.

Vigilius cannot appear upon the authority which he quotes.

I. H. M. S. came too late for insertion.

Mfd. has been received; we trust that he will continue his liberal strictures.

A *Cambrian Vicar* will oblige us by continuing his communications; the first came too late to be inserted in this Number.